Class PA4230

Book .A3

PRESENTED BY 1804

2 A Roane
Dec 12. 1876

THE

SELECT DIALOGUES

OF

LUCIAN.

984
1203

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION

IN

LATIN,

WITH

NOTES IN ENGLISH.

BY EDWARD MURPHY, M. A.

.....verbum verbo curabis reddere fidus. HOR.
Cæca regens *Filo* vestigia. VIRG.

PHILADELPHIA:

AT THE Classic Press, FOR THE

PROPRIETORS

WILLIAM POYNTELL & CO.

.....

1804

PA4230
.A3
1804

H. MAXWELL, PRINTER, NO. 25, NORTH SECOND-STREET.

Gift
W. L. Shoemaker
7 S '06

PREFACE.

It is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must loose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics; and therefore, that though there may arise

some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.....Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their

business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite

expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and

such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this: That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Œdip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began: And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to

gain a great stock of learning, and even to pass for a bright man: and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy; of his teacher the boast and honour; of arts and learning the pillar; of dulness, ignorance, and obscurity the shame; of his country the happiness, the ornament, and the glory.

THE LIFE

OF

LUCIAN.

WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his Philopatris, and death of Peregrinus, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which

were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning; it may be granted that no man of that age had finer or stronger sense: it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α'.

Κύκλωψ ἢ Ποσειδῶν.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer*'s poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses*'s travels, in *Homer*, where *Polyphemus*, the *Cyclope*, caught *Ulysses* with several of his crew, in his cave: and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red-hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καλκεόντα ξένια δεξάμενος; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον Οὖτιν ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ' ἀνέπλευ. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, ὃς δὲ πάνυ εἰθαρσὴς ὤν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναρρέοντας, πολλὰς τινας ἐπιθυλεύοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἐσί μοι παμμεγέθης) καὶ τὸ ὠῦρ ἀνέκαυσα, ἐκανυσάμενος ὁ ἕφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτὸς πειρώμενοι· Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον λῃστὰς ὄντας. Ἐνταῦθα ὁ πανυργότατος ἐκείνων (εἴτε Οὖτις, εἴτε Ὀδυσσεὺς ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c) ἐγχέας, ἡδὺ μὲν καὶ εὔοσμον, ἐπιθυλοτότατον δὲ καὶ ταραχωδέσατον. Ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ ἓν ἔτι ὅλως ἐν ἐμαυτῷ ἦμην. Τέλος δὲ, ἐς

(a) τῇ θύρᾳ τὸ πῶμα.] By θύρα, here, he means not a *door*, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πῶμα, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) φάρμακόν τι.] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. Φάρμακον often signifies *poison*. Ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἴη. *Xen.* Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) ἐγχέας.] This is an extraordinary participle from the verb ἐγχέω. The formation, by which it becomes such, is this: Ἐγχέω fut. ἐγχεύσω (like πλέω, εὔσω, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχευα; and again, by loosing υ, ἐνέχεα, which, running through the moods, will end in the participle ἐγχέας. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-

ὕπνον κατισπάσθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, κἠ συράσας γε (προσέτι, ἐτύφλωτέ με καθεύδοντα· κἠ ἀπ' ἐκείνου τυφλὸς εἰμι σοι, ὦ Ποσειδον. ΠΟΣ. Ὡς δ᾽ἐκεῖνος ἐκυμήνης, ἆ τέκνον, ὃς ἐκ ἐξέφευγες μετωπὸν τυφλάμενος. Ὁ δ᾽ ἐν Ὀδυσσεὺς πῶς διέφυγεν; ἀ γὰρ ἂν εὖ οἶδ᾽ ὅτι ἐδυνήθη ἀποκτῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Ἀλλ' ἐγὼ ἀφέϊλον, ὡς μᾶλλον αὐτὸν λαθοιμι ἐξιὼν. Καὶ καθίσας παρὰ τὴν θύραν, ἐδήουν τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα ἐς τὴν νομήν. ἐντειλάμενος τῷ κριῷ ὅπως ἔχοιεν ταῦτ᾽ εἶναι αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἐλάθεν ὑπεξελθὼν σε. Ἀλλὰ τὰς ἄλλας γε Κύκλωπας ἔθει ἐπιθορύσασθαι ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, κἠ ἦκον· ἐπεὶ δὲ εἰροντο τῷ ἐπιθωλεύοντι τὸ ὄνομα, κἀγὼ ἔφην, ὅτι "ΟΥΤΙΣ ἐστί, μειλιγχλῶν οἰκτίστης μοι, ὢχοντο ἀπιόντες. Οὕτω κατεσφίκατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠλάστε με, ὅτι κἠ ἐνεδείξων ἐμοὶ τὴν συμφορὰν, " Οὐδ' ὁ πατὴρ (φησὶν) ὁ Ποσειδῶν ἰάσεται σε." ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνθῶμαι γὰρ αὐτὸν, ὃς μάθῃ. ὅτι εἰ κἠ πᾶσιν μοι ὀφθαλμοῖν ἰάσεται ἀθάνατος, τά γ' ὧν τῶν πλεύτων, τὸ σαῶσαι αὐτὸν κἠ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεσι. Πλεῖ δὲ ἴτυ.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as *ἔπων locutus*, *ἐπιχειρήσας adortus*, &c.

(a) *προσέτι.*] The best editions add *προσέτι* to *ἐτύφλωσέ*; and, accordingly, the other translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he *προσέτι*, *moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin *προσέτι* to *συράσας γε*. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake*, κἠ, *and* (not content with *sharpening* it) *συράσας γε προσέτι*, *having moreover made it red-hot in the fire*, *ἐτύφλωσέ με*, *blinded me*, &c.

ΔΙΑΛ. β'. Μενελάϊ καὶ Πρωτέως.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.—The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

ΜΕΝ.—Ἀλλὰ ὕδωρ μέν σε γίνεσθαι ὦ Πρωτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα, καὶ δένδρον ἔτι φορητόν, καὶ ἐς λέοντα ὁπότε ἀλλαγείης, ὦμος δὲ τᾶτο ἔξω πίσεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάτῃ οἰκᾶντα, τᾶτο πάνυ θαυμάζω, καὶ ἀπισῶ. ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε, γίγνομαι γάρ. ΜΕΝ. Εἶδον καὶ αὐτός. Ἀλλά μοι δοκεῖς (εἰρήσεται γὰρ πρός σε) γοητείαν τίνα προσάγειν τῷ πράγματι, καὶ τὰς ὀφθαλμὰς ἐξαπατᾶν τῶν ὁρώντων, αὐτὸς ἐδὲν τοιᾶτο γιγνόμενον. ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ὄτως ἐναργῶν γένοιτο; ἐκ ἀνεγνωμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμαυτόν; Εἰ δὲ ἀπισεῖς, καὶ τὸ πρᾶγμα (a) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴση γάρ, εἰ ὁρᾷμαι μόνον, ἢ καὶ τὸ καίειν τότε μοι πρόσεστιν. ΜΕΝ. Οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι, Μενέλαε, δοκεῖς ἐδὲ πολύπεν ἑωρακέναι πώποτε, ὃ δ' ὁ πάσχει ὁ ἰχθὺς ὅτῳ εἰδέναι. ΜΕΝ. Ἀλλὰ τὸν μὲν πολύπεν εἶδον. Ἃ πάσχει δὲ, ἡδέως ἂν μάθοιμι παρὰ σοῦ. ΠΡΩΤ. Ὁποῖα ἂν ἕτερα προσελθών, ἁρμόσῃ τὰς (b) κοτύλας, καὶ φροσφὺς ἔχιται καλὰ τὰς (c) πλεκτάνας,

(a) ψευδὲς.] Grævius would have it ψεύδης, agreeing with φαντασία; and, I think, with good reason.

(b) κοτύλας.] Suidas says, that κοτύλη properly signifies a *cup*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called polypus, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. Plin. Nat. Hist. Lib. ix. cap. 9.

(c) πλεκτάνας.] A kind of small claws, which the polypus twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for its pains. *Plin.* ibid.

ἐκείνῃ ὁμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μιμούμενον τὴν πέτραν, ὡς ἂν λάθῃ τὰς ἁλίεας, μὴ διαλλάττων, μηδὲ φανερὸς ὢν διὰ τοῦτο, ἀλλ' εὐκόλως τῷ λιθῳ. ΜΕΝ. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλῳ πιστεύσειας, τοῖς σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν. ΜΕΝ. Ἰδὼν εἶδον· ἀλλὰ τὸ παῦγμα τερατῶδες, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

ΔΙΑΛ. γ'. Ποσειδῶν καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See Herod. *in Clio*. and Plut. *in Sympos*.

ΠΟΣ.—Εὖγε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλάνθρωποί ἐστε. Καὶ πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ (a) τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιθαρῳδὸν τοῦτον τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον, αὐτῇ σκευῇ καὶ κιθάρᾳ, ὀδὲ περιειδὼς κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ

(a) τὸν Ἰσθμὸν] The Corinthian isthmus, called, ὁ Ἰσθμὸς, *the isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

ποιῆμεν, (a) ἐξ ἀνθρώπων γενὸ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τὰς ἄλλας ὑπηγάγετο. Ὅπως γὰρ τὰ κατὰ τὸν Ἀρίονα τῆτον ἐγένετο ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τὴ τέχνῃ, Ὁ δὲ, πλεῖσας παρὰ τὰ τυράννε, ἐπεθύμησε, πλεύσας οἴκαδε ἐς τὴν Μηθυμναν, ἐπιδείξασθαι τὸν πλῆτον· καὶ ἐπιὼν πορθμεῖά τινος κακέργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἀργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβουλεύσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἠκροώμην γὰρ ἅπαντα παρανίων τῷ σκάφει) "Ἐπεὶ ταῦτα "ὑμῖν δέδοκται (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ "ἅσαντα θρηνόν τινα ἐπ' ἐμαυτῷ ἑκόντα ἐάσατε ῥίψαι ἐμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἧσε πάνυ λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντας ἀποθανόμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενος αὐτὸν, ἐξενήξεμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς Φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his ἐναγώνιον κοσμὸν, *the dress which he wore at the games*; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, σκεύη. Lucian, therefore, probably, uses the same word, by way of mimickry and ridicule upon his chimerical narration.

ΔΙΑΛ. δ'. Ποσειδῶνος καὶ Νηρηίδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν γενὸν τᾶτο, ἐς ὃ ἡ παῖς καλὴ νένιχθη, Ἑλλήσποντον ἀτ' αὐτῆς καλεῖσθαι. Τὸν δὲ νεκρὸν ὑμεῖς ὦ Νηρηίδες, παραλαβοῦσαι τῇ Τηθύϊ προσενέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. NHP. (a) Μηδαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπωνύμῳ πελάγει

(a) Μηδαμῶς.] Pert enough.

(b) ἐπωνύμῳ.] *Cognomini*, which is the ablat. case sing. of the noun adject. *Cognominis—e.*—Lucian seems to have made a blunder here: for how could the sea be ἐπώνυμον, or *called, after-her-Name*, before men knew of her fall, so as, from thence, to call the sea after her name?

τεθάφθω· (a) ἐλεῆμεν γὰρ αὐτὴν, οἰκλισα ὑπὸ τῆς μητρυιᾶς πεπονθυῖαν. ΠΟΣ. Τᾶτο μὲν, ὦ Ἀμφιτρίτη, ἐ θέμις. Οὐδ' ἄλλως καλὸν ἐπαυθὰ πω κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτήν· ἀλλ', ὑπερ ἔρκη, ἐν τῇ Τροιάδι (b) ἐν τῇ Χερρονήσῳ τεθάψεται. Ἐκεῖνο δὲ παρακύθιον ἔσαι αὐτη, ὅτι μεῖ' ὀλίγον τὰ αὐτὰ ἢ ἡ Ἰνὼ πείσεται, ἢ ἐμπεσεῖται ὑπὸ τᾶ Ἀθάμαντ@ διωκομένη εἰς τὸ πέλαγ@, ἀπ' ἄκρε τᾶ Κιθαιρῶν@, καθόπερ καθῆκει ἐς τὴν θάλασσαν, ἔχυσα ἢ τὸν υἱὸν ἐπι τῆς ἀγκάλης. ΝΗΡ. Ἀλλὰ (c) κακείνην σῶσαι δεήσει, χαρισάμεν@ τῷ Διονύσῳ· τροφὸς γὰρ αὐτᾶ ἢ τίτθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἅτα πεθηκὰν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὦ Ἀμφιτρίτη, ἐκ ἄξιος. ΝΗΡ. Αὔτη δὲ ἅρα τί παθοῦσα κατέπεσεν ἀπὸ τᾶ κριᾶ, ὁ ἀδελφὸς

(a) ἐλεῆμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleering baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, ἢ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in* Troas *in the* Chersonese: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonese*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from χερσὸς, *Terra*, and νῆσος, *Insula*.

(c) κακείνην.] *Her also.* That is, you must save Ino *too*, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case χαρισάμενος; and, therefore, think Lucian must have written it χαρισάμενον, σέ, *Te*, being understood. Grævius hath found it χαρισαμένης in a *MS.* which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δὲ ὁ Φρίξῳ ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εικότως. Νεανίας γὰρ, κ᾽ δύναται ἀντέχειν πρὸς τὴν (b) *Φοράν* ἢ δὲ, ὑπὸ ἀνθείας, ἐπιβᾶσα ὀχήματος παραδόξου, κ᾽ ἀπιδᾶσα ἐς βαθ᾽ ἀχανὲς, ἐκπλαγεῖσα, κ᾽ τῷ θάμβει ἅμα σχεθεῖσα, κ᾽ ὀλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλήσεως, ἀκρατὴς ἐγίνετο τῶν ἡνιόχων τοῦ κριοῦ, ὧν τίως ἐπειλήπτο, 5 κ᾽ κατέπεσεν ἐς τὸ πέλαγος. ΗΡ. Οὐκοῦν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν σιπλάσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα κολλῷ τῆς Νεφέλης δυνατωτέρα.

(a) ὀχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) *Φοράν*.] I take it that *Φοράν*, as it is derived from *φέρω*, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

ΔΙΑΛ. ε΄. Ξάνθε κ᾽ Θαλάσσης.

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δίξαι μέ, ὦ Θάλασσα, δεινὰ πεπονθότα, κατάσβεσόν με τὰ τραύματα. ΘΑΛ. Τί τοῦτο, ὦ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἥφαιστ᾽. Ἀλλ᾽ ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, κ᾽ ζέω. ΘΑΛ. Διὰ τί δὲ σοι ἐπέσκηλε τὸ ὕδωρ; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὸν Φρύγας ἐκέτευσα, ὃδ' ἐκ
ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν,
ἐλεήσας τὸν ἀθλίως, ἐπῆλθον, ἐπικλύσαι θέλων, ἃς φοβηθεὶς ἀπόσ-
χοιτο τῶν ἀνδρῶν. Ἐνθαῦτα ὁ Ἥφαιστος (ἔτυχε γὰρ πλησίον πε
ὤν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἰσοθι ἄλλοθι,
φέρων, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πλευράς, καὶ μυρίκας, ὤπτησε
δὲ καὶ τὰς κακοδαίμονας ἰχθῦς, (a) καὶ τὰς ἐγχέλυας. Αὐτὸν δὲ ἐμὲ
(b) ὑπερκαχλάσαι ποιήσας, μικρᾷ δεῖν ὅλον ξηρὸν εἰέργασαι. Ὁρᾷς
δ' ἔν ὅπως διώκειμαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε,
καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ,
ὡς φὴς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτως, ὦ Ξανθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν
ὠρμησας, ἐκ αἰδεσθεὶς ὅτι Νηρῇδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει
ἔν ἐλεῆσαι γείτονας ὄντας τὸν Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον
δὲ ἐκ ἐδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα.

(a) καὶ τὰς ἐγχέλυας.] *And even my very Eels;* which lie fast down in the mud.

Καίοντο πλευραὶ, καὶ ἰτέαι, ἠδὲ μυρίκαι,
Τείροντ' ἐγχελύες τε, καὶ ἰχθύες.

Hom. Iliad. φ'.

(b) ὑπερκαχλάσαι.] The other translation renders this word *effervescere*. But it is derived from καχληξ-ηκος, *a pebble;* and καχλαζω signifies *to-make-that-noise-which-water-running-over-pebbles-or-stones-doth*. Fire, thrown into water, makes a noise not unlike this; so that ὑπερκαχλάζω will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-noise*. Vid. Steph.

(c) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xanthus should take the part of his neighbours, the Phrygians: but it is not evident, why Vulcan should take that of Achilles. The case was, Vulcan had been under very great obligations to his mother Thetis: for, when Jupiter had kicked him down from heaven, for interposing in a quarrel between himself and Juno, Thetis received and concealed him, till he was taken up into favour again. This Vulcan himself gratefully acknowledges, in the 18th book of Homer's Iliad, where he says of her, Ἣ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα. And it was in return, that he made her an impenetrable suit of armour for her son.

ΔΙΑΛ. ϛ'. Διὸς, Ἀσκληπιῷ, ϗ Ἡρακλεῖ.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of Æsculapius and Hercules. Read the stories of these two, and of Omphale, before you read the Dialogue.

ΖΕΥΣ.—Παύσασθε, ὦ Ἀσκληπιὲ ϗ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῆ γὰρ ταῦτα, ϗ ἀλλότρια τῆ συμποσίᾳ τῶν θεῶν. ΗΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τετονὶ τὸν φαρμακέα τροκαλακίνσοαί μοι; ΑΣΚΛ. Νὴ Δία, ϗ ἀμείνων γάρ εἰμι. ΗΡΑΚΛ. Κατὰ τί, ὦ ἐμοῦ ὀντητε; ϗ διότι σε ὁ Ζεῦς ἐκεραύνωσεν, ἃ μὴ θέμις ποιοῦντα; νῦν δὲ κατ' ἔλεον αὖθις ἀθανασίας μετείληφας; ΑΣΚΛ. Ἐπιλέλησθας (a) γὰρ ϗ σὺ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ; ΗΡΑΚΛ. Οὐκοῦν ἴσα ϗ ὁμοια βεβίωται ἡμῖν, ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, ϗ ἀνθρώπους ὑβρισὰς τιμωρούμενος· σὺ δὲ ῥιζοτόμος εἰ ϗ ἀγυρτης· νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιδῆσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδέδειγμένος. ΑΣΚΛ. Εὖ λέγεις, ὅτι σε τὰ ἐγκλήματα ἐκσάμην, ὅτε πρώην ἀνῆλθες ἠμιφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῶ σώματι, τῇ χιτῶνι, ϗ μετὰ τοῦτο τῷ πυρί. Ἐγὼ δὲ εἰ ϗ μηδὲν ἄλλο, ἅτε ἐδάκλευσα ὥσπερ σύ, ἅτε ἐξαίνων ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκώς, ϗ παιόμενος ὑπὸ τῆς Ὀμφάλης κρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας (b) ἀπέκτεινα τὰ τέκνα,

(a) *γὰρ.*] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo:* "Ὅτι, *since*, "you upbraid me with fire, ἐπιλέλησθας *γὰρ*, you *therefore*, have "forgotten; since this might have been objected to your-"self."

(b) *ἀπέκτεινα.*] This alludes to a part of the story of Hercules, which is not to be found in dictionaries, and which is as follows: Hercules was married to Megara, daughter of Creon king of Thebes; about which time, he made a descent into hell, to release Pirithous and Theseus, who were confined there, for their rudeness to Proserpine. During his absence, the Thebans deposed his father-in-law

καὶ τὴν γυναῖκα. ΗΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ, ὡς ὁ σοὶ σε ὀνήσει ἡ ἀθυμασία, ἐπεὶ ἀφέμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τῆς ἀρανῆς, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε τὸ κρανίον συνῃρεθέντα. ΖΕΥΣ. Παύσασθε, φημὶ, ἢ μὴ ἐπιτα-
5 ράττετε ἡμῖν τὴν ξυνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὔγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαί σε τὸν Ἀσκληπιὸν, ἅτε ἢ πρότερον (a) ἀποθανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in Ἡρακ. Μαίν. and Senec. in Herc. Furens.

(a) ἀποθανόντα.] Jupiter doth not say, because he *was first received into Heaven*; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

ΔΙΑΛ. ζ'. Ἄρεως καὶ Ἑρμοῦ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his Ilias, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

ΠΑΡ.—Ἤκουσας, ὦ Ἑρμῆ, οἷ᾽ ἀπείλησεν ἡμῖν ὁ Ζεύς, ὡς ὑπερόπτικα τὴ ἀπιθανα; "Ἢν ἐθελήσω (φησὶν) ἐγὼ μὲν ἐκ τὲ ἠρανὲ σειρὰν "καθήσω, ὑμεῖς δ᾽ ἢν ἀτακτερεμασθίνλες κατασπᾶν βιαίζεσθέ με, "μάτην πονήσετε· ἐ γὰρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήσαιμι "ἀνελκύσαι, ἐ μόνον ὑμᾶς, ἀλλὰ κὴ τὴν γῆν ἅμα κὴ τὴν θάλασσαν "συναειράσας μετεωρίω." Καὶ τἄλλα ὅσα κὴ σὺ ἀκήκοας. Ἐγὼ δὲ ὅτι μὲν (a) καθ᾽ ἓν ἀπάντων ἀμείνων κὴ ἰσχυρότερός ἐσιν, ἐκ ἂν ἀρνηθείην. Ὁρᾷς δὲ τῶν τοσάτων ὑπερφέρειν, ὡς μὴ καταδαρθόσειν αὐτὸν, κἂν τὴν γῆν, κἂν τὴν θάλασσαν περσλαβόμεν, ἐκ ἂν πεισθείην. ΕΡΜ. Εὐφήμει, ὦ Ἄρες· ἐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι (b) κακὸν ἀπολαύσωμεν τῆς Φλυαρίας. ΠΑΡ. Οἴει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἐχὶ δὲ πρὸς μόνον σὲ, ὃν ἐχέμυθόν ἡπιστάμην; ὁ γᾶν μάλισα γελοῖον ἔδοξέ μοι ἀκέοντι μεταξὺ τῆς ἀπειλῆς, ἐκ ἂν δυναίμην σιωπῆσαι πρός σε. Μέμνημαι γὰρ ἐ πρὸ πολλᾶ ὁπότε ὁ Ποσειδᾶν, κὴ ἡ Ἥρα, κὴ ἡ Ἀθηνᾶ ἐπανασᾴλιες ἐπιβόλευσαν ξυνδῆσαι αὐτὸν λαβόνλες, ὡς παυλοίσω ἦν δεδιὼς, κὴ ταῦτα, τρεῖς ὄντες. Καὶ εἰ μή γε ἡ Θέτις καλεξαμένη ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτῷ περσυνῷ τῷ βροντῇ. Ταῦτα λογιζομένῳ, ἐπῆλθέ μοι γελᾶν ἐπὶ τῇ καυχήσει αὐτᾶ. ΕΡΜ. Σιώπα, εὐφήμει. Οὐ γὰρ ἀσφαλὲς ὅτε σοι λέγειν, ὅτε ἐμοὶ ἀκέειν τὰ τοιαῦτα.

(a) καθ᾽ ἓν] Pro καθ᾽ ἕνα.

(b) κακὸν ἀπολαύσωμεν.] To say, *enjoy* a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frueris*, &c. Juven.

ΔΙΑΛ. ν'. Διογένης καὶ Πολυδεύκης.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—Ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὰν τάχιστα ἀνέλθῃς (σὸν γάρ ἐστιν, οἶμαι, ἀναβαίνειν αὔριον) ἵν' πε ἰδῃς (b) Μένιππον τὸν κύνα (εὔροις δ' ἂν αὐτὸν ἐν Κορινθῳ κατὰ τὸ (c) Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) διειπεῖν πρὸς αὐτὸν, ὅτι—"Σοι, ὦ Μένιππε, κελεύει ὁ Διογένης, εἰ "σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασαι, ἥκειν ἐνθάδε πολλῷ "πλείω ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφιβόλῳ σοι ἔτι ὁ "γέλως ἦν, ᾗ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐπλαῦθα "δὲ, ἐ παύσῃ (e) βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· ᾗ μάλιστα ἐπειδὰν ὁρᾷς τὰς πλουσίους, ᾗ σατράπας, ᾗ τυράννους, ἄνω τεταπεινῶς, ᾗ ἀσκήμους, ἐκ μόνης οἰμωγῆς διαγινωσκομένους· ᾗ ὅτι μαλθακοὶ ᾗ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, "Because "I fawn upon those who give me any thing, and snarl at "those who do not, and bite rogues." Diog. Laert. Lib. vi.

(b) Μένιππον.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κράνειον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανίον, *Caput*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀμφιβόλῳ.] *In a doubt*, that is, *upon no sure grounds*. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon-good-grounds*. As if he had said, "It "is here, in this other world, that all the vice and folly of "the former appear indisputably real vice and folly; and, "therefore, here you are sure they deserve your laughter "and contempt."

" ἀγενεῖς εἰσι, μεμνημένοι τῶν ἄνω." Ταῦτα λέγε αὐτῷ, κὴ προσέτι, " ἐμπλησάμενον τὴν πήραν ὑκειν (a) Φέρμων τε πολλῶν, κὴ εἰ πε " εὕροι ἐν τῇ τριόδῳ (b) Ἑκάτης δεῖπνον κείμενον, ἢ ἀὸν ἐκ (c) καθαρ- " σίε, ἤ τι τοιῦτο." ΠΟΛ. Ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενες· ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν; ΔΙΟΓ. Γέρων Φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀύξμῳ ἀναπεπαμένον, κὴ ταῖς ἐπιπλυχαῖς τῶν ῥακίων ποικίλον. Γελᾶ δ' ἀεὶ, κὴ τὰ πολλὰ τὲς ἀλαζόνας τύτες φιλοσόφες ἐπισκώπτει. ΠΟΛ. Ῥᾴδιον εὑρεῖν ἀπό γε τύτων. ΔΙΟΓ. Βέλει κὴ πρὸς αὐτὲς ἐκείνες ἐλεύσωμαί τι τὲς φιλοσόφες; ΠΟΛ. Λέγε, ἐ βαρὺ γὰρ ἐδὲ τῦτο·

(a) Φέρμων.] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first Georgic, terms them, *Tristisque Lupini.* They, therefore, were food only for very poor people.

(b) Ἑκάτης δεῖπνον.] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called Ἑκάτης δεῖπνον.

(c) καθαρσίε.] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulfhura.* And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges Menippus to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt, upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

Tu piscis vilia rerum
Dante minor.

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληρεῖσι, νὴ περὶ (b) τῶν ὅλων ἐρίζουσι, και (c) κέρατα φύσιν ἀλλήλοις, και (d) κροκοδείλους ποιοῦσι, και τοιαῦτα ἄπορα (e) ἐρωτῶν διδάσκουσι τὸν νοῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσουσι,

And again,

——*pranderet olus*——

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι ληρεῖσι.*] An idiom, or particular way of speaking, put for *παύσασθαι ληρεῖν.*

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὅλων, of the universe, ἀλλὰ τὸν καθαρὸν νοῦν, but the pure mind,* i. e. *God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κέρατα φύσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtile, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not lost: "you have not lost horns: therefore you have horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλους.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, "and told you he would spue him up again, provided you "told him the truth, whether, or no, he intended so to do; "in that case, whether of the two, would you say, the Cro- "codile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγορῆντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμώζειν αὐτοῖς παρ' ἐμὲ λέγε. ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοις πλουσίοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· "Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε "ἑαυτὰς, λογιζόμενοι τὰς τόκας, καὶ τάλαντα ἐπὶ ταλάντοις συντιθέντες, ὡς χρὴ ἕνα ὅλον ἔχοντας, ἥκειν μὴτ' ὀλίγους;" ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλῳ τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ, τῷ παλαιστῇ, ὅτι παρ' ἡμῖν ἔτι ἡ ξανθὴ κόμη, ἔτι τὰ χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρύθημα ἐπὶ τῇ προσώπῳ ἔτι ἐστὶν, ἢ νεῦρα εὔτονα, ἢ ὦμοι καρτεροί· ἀλλὰ πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τῇ κάλλους. ΠΟΛ. Οὐ χαλεπὸν δὲ ταῦτα εἰπεῖν πρὸς τὰς καλὰς καὶ ἰσχυράς. ΔΙΟΓ. Καὶ τοῖς πενησιν, ὦ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκλείροντες τὴν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οἰμώζειν, διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν· καὶ ὅτι ὄψονται τὰς ἐκεῖ πλουσίας ἀδὲν ἀμείνονας αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ, παρ' ἐμὲ ἐπιτίμησον, λέγων (d) ἐκλελύσθαι αὐτάς. ΠΟΛ. Μηδὲν, ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· ὁ γὰρ ἀνέξομαί γε. Ἃ δὲ πρὸς τὰς ἄλλας ἔφησθα, ἀπάγγελῶ. ΔΙΟΓ. Ἐάσομεν τέτας, ἐπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμὲ τὸς λόγους.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾷν.] Alluding to the above practice of putting questions.

(a) οἰμώζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: "Nil sibi "relictum præter, *Plorare.*"

(b) ἐρύθημα.] Βάμμα κόκκινον, ἢ πυῤῥὸν: "A crimson or "reddish tincture." *Bourdol.*—But I take it here, to signify the *natural* redness of the cheeks; because he here mentions several other, but still all of them *natural* qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκλελύσθαι.] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: Patiens Lacedæmon. Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

ΔΙΑΛ. Σ'. Πλέτων, ἢ κατὰ Μενίππου.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

ΚΡΟΙΣ.—Οὐ φέρομεν, ὦ Πλέτων, Μένιππον τυτονὶ τὸν κύνα πανοικησάντα. Ὡσε ἢ ἐκεῖνον ποι κατάστησον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὀμόνεκρ@ ὤν; ΚΡΟΙΣ. Ἐπειδὰν ἡμεῖς οἰμώζομεν καὶ στένομεν, ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν ἑτοσὶ τὸ χρυσίον, Σαρδανάπαλ@ δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελᾷ, καὶ ἐξονειδίζει, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ᾄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐσι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλέτων. Μισῶ γὰρ αὐτὰς ἀγενεις καὶ ὀλιθρίους ὄντας· οἷς ἐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνιῶν αὐτὰς. ΠΛΟΥΤ. Ἀλλ' ἐ χρή. λυπῆνται γὰρ ἐ μικρῶν σεσῳσμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ Πλέτων, ὁμόψηφ@ ὢν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθελήσαιμι σασιάζειν ὑμᾶς. ΜΕΝ. Καὶ μὴν, ὦ κακίσοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὔτω γινώσκετε, ὡς οὐδὲ παυσομένου μου. Ἔνθα γὰρ ἂν ἦτε, ἀκολυθήσω ἀνιῶν, καὶ κατάδων καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, φροσκυνεῖσθαι ἀξιόντες, καὶ ἐλευθέροις ἀνδράσιν (b) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἐφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοὶ, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσα μὲν ἐγὼ χρυσὸ. ΣΑΡΔ. Ὅσης δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὖγε, ἵτω ποιεῖτε· ὀδυρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γνῶθι σαυτὸν, πολλάκις συνείρων ἐπάσομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαυταις οἰμωγαῖς ἐπαδόμενον.

(a) *καθάρματα.*] Κάθαρμα, properly signifies, the *dirt* that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called *κάθαρμα. Stefph.* It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches.*

(b) *ἐντρυφῶντες.*] *Wantonly-abusing*, or, *abusing-by-way-of-sport.*

ΔΙΑΛ. ί'. Μενίππε, Ἀμφιλόχε καὶ Τροφωνίε.

The impostures of some of the ancient oracles exposed.

ΜΕΝ.—Σφὼ μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, ἐκ οἷδ' ὅπως ναῶν κατηξιώθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεὺς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί ἐν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; ΜΕΝ. Ἀλλ' ἐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἐτερατεύεσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. Ὦ Μένιππε, Ἀμφίλοχῳ μὲν ὅτῳ ἂν εἰδείη, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ.—Ἐγὼ δὲ ἥρως εἰμὶ, καὶ μαντεύομαι, ἢν τις κατέλθοι παρ' ἐμέ. Σὺ δ' ἴσως ἐκ (a) ἐπιδεδημηκέναι Λεβαδείᾳ τοπεραόπαν· ἐ γὰρ ἠπίσεις σὺ τάτοις. ΜΕΝ. Τί φῄς; εἰ μὴ ἐς Λεβάδειαν γὰρ παρελθω, καὶ ἐσαλμένῳ ταῖς ὀθόναις, γελοίως (b) μάζαν ἐν ταῖν χερσὶν ἔχων, ἐσερπύσω διὰ τῆ σομίε τοπεινῆ ὄντῳ ἐς τὸ σπήλαιον, ἐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ γοητείᾳ διαφέρων.—Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἥρως ἐστιν; Ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπε τι καὶ θεῦ σύνθετον. ΜΕΝ. Ὅ μήτε ἄνθρωπός ἐστιν, ὡς φῄς, μήτε θεὸς, καὶ συναμφότερόν ἐστιν. Νῦν ἔν πᾶ σε τὸ θεῖ ἐκεῖνο ἡμίτομον ἀτελήλυθε; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ, τι καὶ λέγεις· ὅτι μέν τοι ὅλῳ εἶ νεκρὸς, ἀκριβῶς ἐῳ.

(a) ἐπιδεδημήκεναι.] Not *ultisse*, as in the other translation, but *peregrinatus-fuisse*, *to-have-sojourned-at*. See Judic. Vocal. Sect. 2.

(b) μάζαν.] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in Adag. de Trophon.—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the hist. of Bel and the Dragon.

ΔΙΑΛ. ιά. Ἑρμῆ καὶ Χάρωνος.

Accounts settled between Charon and Mercury.

ΕΡΜ. (a) —Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι ἐφειλες· ἡδη, ὅπως μὴ αὖθις ἐριζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῆ· ἀμεινον γὰρ ὁρίσαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον. ΕΡΜ. Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε (b) δραχμῶν. ΧΑΡ. Πολλὰ λέγεις. ΕΡΜ. Νὴ τὸν Ἀΐδωνέα τῶν πέντε ὠνησάμην, καὶ (c) τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμὰς, καὶ ὀβολὼ δύο. ΕΡΜ. (d) Καὶ ἀκίσραν ὑπὲρ τῶ ἰσιῶ πέντε ὀβολὼς

(a) Λογισώμεθα.] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it Λογιζώμεθα.

(b) δραχμῶν.] The Grecian ὀβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὀβολοι made the δραχμὴ, equal to seven pence three farthings. An hundred δραχμαι made the μνᾶ, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *minæ* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) τροπωτῆρα.] A strap of leather, with which the oar was tied to the σκαλμὸς, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) Καὶ ἀκίσραν.] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to κατέβαλον inclusive. I, therefore, would have the whole to stand thus, Καὶ ἀκίσραν ὑπὲρ τῶ ἰσιῶ—πέντε ὀβολὼς ἐγω κατέβαλον. In which position, I understand, Καὶ ἀκίσραν ὑπερ τῶ ἰσιῶ, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὀβολῶν, if Charon had not interrupted him by saying, Τίθει, &c. By which interruption, or some slip of his memory, Mercury, when he comes to ἰσιῶ, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, πέντε ὀβολὼς ἐγὼ κατέβαλον, *I paid down five oboli* for it.

ἐγὼ κατίσαλον. ΧΑΡ. Καὶ τέτες προσίδει. ΕΡΜ. Καὶ κηλῶν, ὡς ἐπιπλόσαι τῷ σκαφιδίῳ τὰ ἀνεκγότα, ἢ ἦλθες δὲ, ἢ καλώδιον, ἀρ' ὃ τὴν (a) ὑπέραν ἐποίησας, δύο δραχμῶν ἁπαντα. ΧΑΡ. Εὖγε, ἄξια ταῦτα ὠνήσω. ΕΡΜ. Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς δίλεσθον ἐν τῷ λογισμῷ. Πότε δ' ἂν ταῦτ' ἀποδῶσειν φής; ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῆ ἀδύνατον· Ἦν δὲ λοιμός τις ἢ πόλεμ@ καὶ απέμψῃ αὖθίς τίνας, ἐνέσαι τότε (b) ἀποκερδάναι ἐν τῷ πλῆθει παραλογιζόμενον τὰ πορθμία. ΕΡΜ. Νῦν ἔν ἐγὼ καθεδέμαι, τὰ κάκισα εὐχόμεν@ γενέσθαι, ὡς ἂν ἀπὸ τέτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔσιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὁρᾷς, ἀφικνεῖνται ἡμῖν εἰρήνη γάρ. ΕΡΜ. Ἀμείνον ἔτως, εἰ κ ἡμῖν παρατείνοιτο ὑπό σε τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἶσθα οἵοι παρεγίνοντο ἀνδρεῖοι ἅπαντες, αἱμάτ@ ἀνάπλεω, κ τραυμάτιαι οἱ πολλοί· νῦν δε ἡ φαρμάκω τις ὑπὸ τῆ παιδὸς ἀποδυκῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τερυφῆς ἐξωδηκὼς τὴν γαστέρα, κ τὰ σκέλη· ὠχροὶ γὰρ ἅπαντες, κ ἀγενεῖς, ἐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἥκασιν, ἐπιβελεύοντες ἀλλήλοις, ὡς ἔοικασι. ΧΑΡ. Πάνυ γαρ περιπόθητά ἐστι ταῦτα. ΕΡΜ. Οὐκᾶν ἐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, σικρᾶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σᾶ.

(a) ὑπέραν] *Funem quo antennarum cornua transferuntur, a rope by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *braces*.

(b) ἀποκερδάναι.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare ναῦλον, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

ΔΙΑΛ. ιϛ'. Πλάτωνος καὶ Ἑρμοῦ.

The four following dialogues expose the abject and base trade of legacy-hunting.

ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ὦ παῖδες μὲν ἐν εἰσιν, οἱ τὸν κλῆρον δὲ διῃρῶντες πεντακισμύριοι. ἙΡΜ. Ναί, τὸν Σικυώνιον φῂς· τί ἔν; ΠΛΟΥΤ. Ἐκεῖνον μέν, ὦ Ἑρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐννενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἔπιμετρήσας ἄλλα τοσαῦτα (εἶγε οἷόν τε ἦν) καὶ ἔτι πλείω· τὰς δέ γε κόλακας αὐτῷ, Χαρίνον τὸν νέον, καὶ Δάμωνα, καὶ τὰς ἄλλας κατάσπασον ἐφιξῆς ἅπαντας. ἙΡΜ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον. ΠΛΟΥΤ. Οὔ μὲν ἔν, ἀλλὰ δικαιότατον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιῆναι, ἐδὲν προσήκοντες; Ὃ δὲ πάντων ἐστὶ μιαρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύουσιν ἔν γε τῷ φανερῷ καὶ νοσοῦντα, ἃ μὲν βελεύονται, πᾶσι φρόδηλα· δύσειν δὲ ὁμοῦ ὑπισχνοῦνται ἢν ῥᾴστη, καὶ ὅλως, (a) ποικίλη τίς ἡ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔξω ἀθάνατος, οἱ δὲ θεραπεύσαν αὐτὸ μάτην ἐπιχανόντες. ἙΡΜ. Γελοῖα σείονται, πανοῦργοι ὄντες· πολλὰ κἀκεῖνος εὖ μάλα διαβιβρωσκόλει αὐτὸς, καὶ ἐπελπίζει καὶ ὅλως, ἀεὶ θανόντι ἐοικώς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἑαυτὲς τιθέντες. ΠΛΟΥΤ. Οὐκοῦν ὁ μὲν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ' ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὀνειροποληθέντα πλοῦτον ἀπολιπόντες, ἡκέτωσαν ἤδη κακοί (b) κακῶς ἀποθανόντες. ἙΡΜ. Ἀμείλησον, ὦ Πλοῦτων. (c) μετελεύσομαι γάρ σοι ἤδη αὐτὸς καθ' ἕνα ἑξῆς.

(a) ποικίλη.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) κακῶς] *Like Villains.*

(c) μετελεύσομαι.] The English expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam*, which, strictly signifies, *I-will-cite-before* you. Μετέρχομαι is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τῆς φονέως τοῦ πατρὸς μετῆλ-

Ἑπτὰ δὲ, οἶμαι, εἰσί. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ (a) παραπέμψει ἕκαστον, ἀντὶ γέροντος αὐτὸς ἕκαστος γενόμενος.

ον, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, "to *overtake* the *guilty*."

(a) παραπέμψει] The other translation renders this word, *præmittet*. But παραπέμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-person-from-one-place-to-another* :— never, *præmitto*. So that παραπέμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τερψίωνος καὶ Πλάτωνος.

ΤΕΡΨ.—Τοῦτο, ὦ Πλάτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννενήκοντα γέροντα, Θέκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν ἄν, ὦ Τερψίων, εἰ γε ὁ μὲν ζῶν, μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεδέλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν γέροντα ὄντα, καὶ μηκέτι χρήσασθαι τῷ πλάτει αὐτὸν δυνάμενον, ἀπελθεῖν τὰ βέλτιστα, παραχωρήσαντα τοῖς νέοις; ΠΛΟΥΤ. Καινὰ, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλάτει χρήσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἡ Μοῖρα καὶ ἡ Φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, καὶ μετὰ τοῦτον, ὅστις καὶ τῇ ἡλικίᾳ μετ' αὐτόν· ἀναιρεῖσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων, ὀδόντας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις ὁρῶντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης δὲ τὼ ὀφθαλμὼ μεστὸν ὄντα, ἐδὲν ἔτι ἡδὺ εἰδότα, ἐμψυχόν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίστους, καὶ ἐρρωμενεστάτους νεανίσκους. Ἄνω γὰρ ποταμῶν τοῦτό γε. Ἢ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε (a) καὶ (b) τεθνήξεται τῶν γερόντων

(a) καὶ.] I can fix no satisfactory meaning to this particle, in this place.

(b) τεθνήξεται.] I take this to be the first fut. mid. as it were from τεθνάκω. Hedericus gives τεθνήξομαι, as well as

ἕκαστῳ, ἵνα μὴ ματην ἂν ἐνίες ἐθεράπευον. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἄμαξα τὸν βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται, ἅπερ σοὶ δοκεῖ. Καὶ ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαίνετε, ἢ τοῖς ἀτέκνοις τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτῇς; Τοιαγαροῦν γίλωτα ὀφλισκάνετε, πρὸς ἐκείναν κατορυτίόμενοι τὸ ἢ πρᾶγμα τοῖς πολλοῖς ἥδιστον γίνεται. Ὅσῳ γὰρ ὑμεῖς ἐκείνης ἀποθανεῖν εὐχεσθε, τοσῦτῳ ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γάρ τινα ταύτην τέχνην ἐπινενοήκατε, γραῶν ἢ γερόντων ἐρῶντες· ἢ μάλιστα εἰ ἄτεκνοι εἶεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέραστοι· καίτοι πολλοὶ ἤδη τῶν ἐραμένων συνέντες ὑμῶν τὴν πανεργίαν τῷ ἔρωτῳ, ἢν ἢ τύχωσι παῖδας ἔχοντες, μισεῖν αὐτὲς πλάττονται, ὡς ἢ αὐτοὶ ἐρασὰς ἔχωσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάλαι δωροφορήσαντες· ὁ δὲ παῖς, ἢ ἡ φύσις, ὥσπερ ἐσι δίκαιον, κρατῆσι

θανέμαι, as a first fut. mid: to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανέμαι must come from its similar theme θανω, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἔρχομαι hath the fut. 1. mid. ἐλευσομαι from ἐλεύθω, not used.

(a) ἐπιχαινετε.] Ἐπιχαίνετε, *inhiatis*. Bourdol. from a *MS.*

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut, *introduco*; and hence he shews, it hath been used to signify *adopto* to *adopt*, or *fix* a person *in* one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptionem-traditis*, which in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuatis*

πάντων· οἱ δὲ, ὑποκρίσει τὰς ὀδόντας, ἀποσμυγέντες. ΤΕΡΨ. Ἀληθῆ ταῦτα φῄς. Ἐμοὶ γὰν Θέκριτ᾽ ὅσα κατέφαγεν, ἀεὶ τεθνήξεσθαι δοκῶν, κ᾽ ὁπότε ἰσιομι, ὑποζένων, κ᾽ μύχιόν τι καλύπτερ ἐξ ὧν τοτ᾽ εἶς ἀτελὴς ὑποκράζων; Ὡς᾽ ἔφαγε ὅσον αὐτικα οἰόμεν᾽ ἐπιδῆσειν αὐτὸν τῆς σορῆ. ἔτεμπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό με οἱ ἀντεραναι τὴ μεγαλοδωρέᾳ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἄγρυπν᾽ ἐσσμεν, ἀριθμῶν ἕκαστα, κ᾽ διατάτιων. Ταῦτα γὲν μοι τὸ ἀτοθανεῖν αἰτια γεγένηται, ἀγρυπνία κ᾽ φροντίδες· ὁ δὲ, τοσῆτόν μοι δέλεαρ καταπιὼν, ἐφεισήκει θαπτομένῳ ὡρὴν ἐτιγελῶν. ΠΛΟΥΤ. Εἶγε, ὦ Θέκριτε, ζώης ἐτιμήκισεν πλειτῶν ἀμαρ. κ᾽ τῶν τοιέτων καταγελᾶν· μηδὲ ὡρότερόν γε σὺ ἀποθάνοις, ἢ ὡροπέμψεις πάντας τὰς κόλακας. ΤΕΡΨ. Τᾶτο μὲν, ὦ Πλέτων, κ᾽ ἐμοὶ ἤδιτον ἦδη, εἰ κ᾽ Χαριώδης ὡροτεθνήξεται Θεκριτε. ΠΛΟΥΤ. Θάῤῥει, ὦ Τερψίων· καὶ Φειδων γὰρ, κ᾽ Μέλανθ᾽, κ᾽ ὅλως ἅπαντες ὡροελέυτονται αὐτῆ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαίνῶ ταῦτα. Ζῶης ἐπιμήκισον, ὦ Θέκριτε.

ΔΙΑΛ. ιδ΄. Ζηνοφάντε κ᾽ Καλλιδημιδε.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; Ἐγὼ μὲν γὰρ ὅτι, παρέσιτ᾽ ὧν Δεινίᾳ, πλέον τῆ ἱκανῆ ἐμφαγὼν, ἀπεπνίγην, οἶσθα παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. Τὸ δὲ ἐμὸν, παραδοξόν τι ἐγένετο. Οἶσθα γὰρ κ᾽ σὺ πω Πτιοδωρον τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλάσιον, ᾧ σε τὰ πολλὰ ἤδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον, ὑπισχνέμεν᾽ (a) ἐπ᾽ ἐμοὶ τῷ κληρονόμῳ τεθνήξεσθαι· ἔπει δὲ τὸ πρᾶγμα ἐς

(a) ἐπ᾽ ἐμοὶ τῷ κληρονόμῳ.] *Me hærede.* Much the same way doth Budæus (as Stephanus observes) render ἐπὶ, παῖσι δυὸ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus, in the class of phrases, where ἐπὶ is taken for *cum*, quotes this out of *Herodian*, τῆς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors.* Though it still appears to me a harsh and extraordinary mode of expression.

μήκιστον ἐπιγίνεται, ᾗ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομόν τινα ἄδον ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμενος γὰρ Φάρμακον, ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν (πίνει δ' ἐπιεικῶς) ζωρότερον ἐπιβαλλοντα ἐς κύλικα, ἕτοιμον ἔχειν αὐτὸ, ᾗ ἐπιδῶναι αὐτῷ. Εἰ δὲ τοῦτο ποιήσει, ἐλεύθερον ἐποιησάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί ἐν ἐγένετο; Πάνυ γάρ τι παράδοξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λαβόμενοι ἤκομεν, δύο ἦδη ὁ μειρακίσκος κύλικας ἑτοίμας ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοὶ, σφαλεὶς ἐκ οἱῦ ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἐγω δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. Τί τοῦτο γελᾶς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ ἔδει γε ἑταίρῳ ἀνδρὶ ἐπιγελᾶν. ΖΗΝ. Ἀσεῖε γάρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρων δὲ τί πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἶτα συνείς, οἶμαι, τὸ γεγενημένον, ἐγέλα ᾗ αὐτὸς οἷά γε ὁ οἰνοχόος εἰργασαι. ΖΗΝ. Πλὴν ἀλλ' ἄδέ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν τραπέσθαι. Ἧκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλίστερον, εἰ ᾗ ὀλίγῳ βραδύτερος ἦν.

ΔΙΑΛ. ιέ. Κνήμωνος ᾗ Δαμνίππου.

ΚΝΗΜ —Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεὸς τὸν λέοντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυθάνῃ ἔτι, τί ἀγανακτῶ; Κληρονόμων ἀκόσμου κατελέλοιπα, κατασοφισθεὶς ὁ ἀθλιος, ἃς ἐθελόμην ἂν μάλιστα σχεῖν τὰμὰ, παραλιτών. ΔΑΜ. Πῶς τοῦτ' ἐγένετο; ΚΝΗΜ. Ἐμισθωσάμην τὸν πάνυ πλούσιον ἀτεκνον ὄντα, ἐθεράπευον (a) ἐπὶ θανάτῳ κἀκεῖνος ἐκ ἀηδῶς τὴν θεραπείαν

(a) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other translation, having nothing certain to offer to the contrary, except that I intirely doubt whether ἐπὶ hath ever before been used in such a sense; and, therefore, think it a very strained acceptation of it. It may, perhaps, with some reason, be taken for *propter*, as in the phrases, ἐπ' ἀγαθῷ, and ἐπὶ κερδεῖ, but that, probably, Lucian, if he had intended that sense, would have chosen to say,

προσίετο. Ἔδοξε δή μοι κἀ σοφὸν τῶτ' εἶναι, φάσθαι διαθήκας ἐς τὸ φανερὸν, ἐν αἷς ἐκεῖνο καταλέλοιπα τἀμὰ πάντα, ὡς κἀκεῖνος ζηλώσειε, κἀ τὰ αὐτὰ πράξειε. ΔΑΜ. Τί ἂν δὴ ἐκεῖνος; ΚΝΗΜ. Ὅ, τι μὲν (a) ἂν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις, ἐκ οἶδα. Ἐγὼ γὰρ ἄφνω ἀπέθανον, τῷ τάγει μοι ἐπιπεσόντος· κἀ νῦν Ἑρμόλαος ἔχει τἀμὰ, ὥσπέρ τις (b) λαβραξ κἀ τὸ (c) ἄγκιστρον τῷ δελέατι συγκαταπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ κἀ αὐτὸν σε τὸν ἁλιέα. Ἔῳκε σόφισμα κατὰ σαυτοῦ συντίθεικας. ΚΝΗΜ. Ἔοικα. Οἰμώζω τοιγαρῦν.

ἐπὶ κλήρῳ. I should think, "*usque ad, even to*, θανάτῳ, his very *death*," a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συνελάμβανεν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(a) ἂν.] *Therefore*, i. e. *because* you left him your fortune. This ἂν is, with a little sort of humour, repeated by Cnemon.

(b) λαβραξ.] *Lupius, the pike-fish.*

(c) ἄγκιστρον τῷ δελέατι.] *The hook*, by which he thought to catch Hermolaus, was his *last will*, and the *bait* was his *fortune*, which he pretended to leave him.

ΔΙΑΛ. ιϛ. Χάρωνος κἀ Ἑρμοῦ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ἀκέσατε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁράτε, τὸ σκαφίδιον, κἀ ὑπόσκαθρον ἐστι, κἀ διαρρεῖ τὰ πολλά· κἂν τραπῆ ἐπὶ θάτερα, οἰχήσεται περιτραπέν. Ἡμεῖς δὲ, τοσοῦτοι ἅμα ἥκετε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἢν ἂν μετὰ τούτων ἁλῶῆτε, δίδια μὴ ὕστερον μετανοήσετε· κἀ κάλιστα ὁπόσοι νεῖν ἐκ ἐπίστασθε. ΝΕΚΡΟΙ. Πῶς ἂν ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω· Γυμνὲς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα

πάντα ἐπὶ τῆς νηὸς καταλιπόντας· μόλις γὰρ ἂν ἡ ὥτου δεξαίτο ὑμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ (a) ἔπιπλα, ὥσπερ ἔφην, ἀποβαλών. Παρὰ δὲ τὴν ἀποβάθραν ἑσὰς διαγίνωσκε αὐτὲς, καὶ ἀναλάμβανε, γυμνὲς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις· καὶ ὥτω ποιήσομεν.—Καὶ ἑτοσὶ τίς ὁ (b) κρῶτός ἐστι; ΜΕΝ. Μένιππος ἐγωγε. Ἀλλ' ἰδὲ ἡ πώρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀποῤῥίφθη· τὸν τρίβωνα δὲ ἐδ' ἐκόμισα, εὖ οἶδ' ὅτι, ὦν. ΕΡΜ. Ἐμβαίνε, ὦ Μένιππε, ἀνδρῶν ἄριστε, καὶ τὴν πρωρεΐαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλοῦ· ἀς ἐπισκοπῇς ἅπαντας. Ὁ καλὸς δὲ ὅτος τίς ἐστι; ΧΑΡ. Χαρμόλεως ὁ Μεγαρικὸς ἐπίρασος· ἔ τὸ φίλημα διτάλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χείλη αὐτοῦ φιλήματι· καὶ τὴν κόμην τὴν βαθεῖαν· καὶ τὸν ἐπὶ τῶν παρειῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. Ἔχει καλῶς· εὔζωνος εἶ· ἐπίζωσαι ἤδη. Ὁ δὲ τὴν πορφυρίδα ὅτος τί; καὶ τὸ διάδημα, ὁ βλοσυρός τις ὢν συγχάνεις; ΛΑΜΠ. Λάμπιχος Γελῶν (d) τύραννος. ΕΡΜ. Τί ἂν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί ἂν ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἥκειν τύραννον ἄνδρα; ΕΡΜ. Τύραννον μὲν ἠδαμῶς, νεκρὸν δὲ μάλα· ὥσε ἀπόδυ καὶ ταῦτα. ΛΑΜΠ. Ἰδοὺ σοι ὁ πλοῦτος ἀπέρριπται. ΕΡΜ. Καὶ τὸν τίφων ἀπόῤῥιψον, ὦ Λάμπιχε· καὶ τὴν ὑπερηφίαν· βαρύνει γὰρ τὸ πορθμεῖον συνεμπεσοῦσα. ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἐασόν μοι ἔχειν, καὶ τὴν ἐφεστρίδα. ΕΡΜ. Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ ἄφηκα ὡς ὁρᾷς. ΕΡΜ. Καὶ τὴν ὠμότητα καὶ τὴν ἀνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν· καὶ ταῦτα ἄφες. ΛΑΜΠ. Ἰδοὺ σοι, ψιλὸς

(a) ἔπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλέω, *navigo*.

(b) κρῶτός.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀποῤῥίφθη.] It must be read ἀπερρίφθη, the Aor 1. pass. Bourdolotius has it ἀποῤῥίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] *King*, in the original signification of the word.

εἰμὶ. ΕΡΜ. Ἐμοῦαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας ὁ ἀθλητής. ΕΡΜ Νὴ Ἴοικας. Οἶδα γάρ σ' πολλάκις ἐν ταῖς παλαίστραις (a) ἰδών. ΔΑΜ. Νὴ, ὦ Ἑρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα. ΕΡΜ Οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀποθεὶς αὐτὰς, ἐπεὶ καταδύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερδείς μόνον. Ἀλλὰ καὶ τὰς στεφάνας τάττε ἀπόβλητον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἰδοὺ σοι γυμνὸς ὡς ὁρᾷς, ἀληθῶς εἰμι. καὶ (b) ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ. Οὕτως ἐμοὶ δοκεῖ ἄμαχος εἶναι· ὥστε ᾤμωξα ἂν.—Καὶ σὺ δὲ τὸν πλεῖστον ἀποδεμενος, ὦ Κράτων καὶ τὴν μαλακίαν δὲ πρόσθεν καὶ τὴν τρυφὴν μηδὲ τὰ (c) ἐνταφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δίκαν καὶ εἰπὸτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην ὀλονότι καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς· μηδὲ ὅτι μέγαν τάφον ἐπί σοὶ ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. Οὐκ ἐκὼν μὲν, ἀποβάλλω δέ. Τί γὰρ ἂν καὶ πάθοιμι; ΕΡΜ.

(a) *ἰδών.*] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) *ἰσοστάσιος.*] *Par-pondere.* I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of *ἰσος*, *æqualis*, and *στάθμη*, *statera*, a *balance*; or, rather, *ἴστημι*, *pondero*: which signification of *ἴστημι* is to be found in Stephanus.

(c) *ἐνταφια.*] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their *ἐνταφια*, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

Purpureasque super vestes, velamina nota,
Conjiciunt.——

And, when Pallas, the general of the Arcadians, lies in the same condition,

Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas.

(d) *εὐεργέτην.*] *Beneficum.* The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of *εὐεργέτης*.

Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βλεῖ; Ἢ τί τὸ τρόπαιον τοῦτο φέρεις; (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἡρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ΕΡΜ. Ἄφες ἐν γῇ τὸ τρόπαιον· ἐν ᾅδου γὰρ εἰρήνη, καὶ οὐδὲν ὅπλων δεήσει.—Ὁ σεμνὸς δὲ ἕτος ἀπὸ γε τοῦ σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκὼς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A *MS.* hath it ΝΕΚΡΟΣ. *Græv.*—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βαβαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθύομαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἔτι οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι ἀλλήλοις, οἷον βρένθος καὶ λάρος. Arist. Hist. Animal. Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gaviæ. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθύομαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his *grumbling at* mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδων, τίς ἐστιν, ὁ τὸν βαθὺν πώγωνα καθειμένος; ΜΕΝ. Φιλόσοφός τις, ὦ Ἑρμῆ· μᾶλλον δὲ γόης καὶ τερατείας μεστὸς· ὥστε ἀπόδυσον καὶ τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῶν ἱματίων κρυπτόμενα. ΕΡΜ. Κατάθες σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταῦτα πάντα.—Ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει, ὅσην δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους, καὶ (a) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἀλλὰ καὶ ματαιοπονίαν μάλα πολλὴν, καὶ λῆρον ἐκ ὀλίγου, καὶ ὕθλους, καὶ μικρολογίαν· νὴ Δία, καὶ χρυσίον γε τουτί, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφὴν, καὶ μαλακίαν· ἐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθες, καὶ τὸν τύφον. καὶ τὸ οἴεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόντερος δέξαιτο ἂν σέ; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτὰ, ἐπείπερ ἅτω κελεύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, ὦ Ἑρμῆ, βαρύν τε ὄντα, καὶ λασιον. ὡς ὁρᾷς. Πέντε μνῶν τρίχες εἰσὶ τελάχιστον. ΕΡΜ. Εὖ λέγεις· Ἀπόθου καὶ τοῦτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; ΕΡΜ. Μένιππος ἁτοσί, λαβὼν σέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπῳ τῇ ἀναξάρχῃ χρησάμενος. ΜΕΝ. Οὐκ, ὦ Ἑρμῆ· ἀλλὰ περίονά μοι ἀνάδος. γελοιότερον γὰρ τοῦτο. ΕΡΜ. Ὁ σέλεκυς ἱκανός.—ΜΕΝ. (c) Εὖγε· ἀνθρωπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρενθυόμενος τι πρὸς αὐτόν. In which place, βρενθυόμενος, having *τι* after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments;* because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπῳ.] *A chopping-block.*

(c) Εὖγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have-made him-appear*, or *look, more like-a-man*, ἀποθέμενος αὐτῷ τὴν κινδύρην, *having put away*, that is, *taken off, his dirt;* in which speech Menippus attributes his own action to

νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν (a) κινάβραν. Βέλει μικρὸν ἀφίλωμαι ϗ τῶν ἰφρύων; ΕΡΜ. Μάλιστα. Ὑπὲρ τὸ μεταπον γὰρ ϗ ταῦτας ἐπῆρκεν, ἐκ οἷ' ἐφ' ὅτῳ (b) ἀνατείνων ἑαυτόν. Τί τοῦτο; Καὶ δακρύεις. ὦ κάθαρμα. ϗ περὶς θανάτου ἀποδειλιᾷς; ἔμβηθι δ' ἂν. MEN. Ἔν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μενιππε; MEN. Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ Οὐκοῦν ϗ σὺ, ὦ Μένιππε, ἀπόθες τὴν ἐλευθερίαν, ϗ (c) παῤῥησίαν, ϗ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge! Humanior nunc appares, deposito hircino fœtore*, taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *appareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ΕΡΜ. Ὁ πέλεκυς ἱκανὸς—Εὖγε· ἀνθρωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθεμενος αὐτῷ τὴν κινάβραν. MEN. Βέλει μικρὸν ἀφίλωμαι ϗ τῶν ἰφρύων; ΕΡΜ. Μάλιστα, &c.

(a) κινάβραν.] Κινάβρα is reckoned, properly, to signify κύνων βρωσις, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κινάβρα (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand κινάβρα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-clentem*, his *stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens, stretching*-himself-*upward*; by which is meant his assuming a high or haughty air.

(c) παῤῥησίαν.] *A freedom of speech*; that is, *the speaking one's mind boldly*.

ἄλυπον, καὶ τὸ γεννικῶν, καὶ τὸν γέλωτα. Μόνος γᾶν τῶν ἄλλων γελᾷς; ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχε ταῦτα, κἄφα γὰρ καὶ πάνυ εὔφορα ὄντα καὶ πρὸς τὸν (a) κατάπλουν χρήσιμα.—Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθες τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν, καὶ (b) ἀντιθέσεις, καὶ (c) παρισώσεις, καὶ (d) περιόδους, καὶ (e) βαρ-

(a) καταπλῶν.] Properly *a-passage-by-water-downward*; and so taken here, as they were to sail down to hell. I know not how to call it in Latin.

(b) ἀντιθέσεις.] An Antithesis, according to Aristotle, is a figure in rhetoric, implying a contrariety, both in the words and the sense, or in one or other of them. For example: "It is not just that this man, possessing my wealth, "should be rich; and that I, parting with what I have, "should be a beggar." Arist. Rhet. Here, parting-with is opposed to possessing, and being rich, to being a beggar.

(c) παρισώσεις.] The Parisosis is another figure, whereof the parts are neither alike nor contrary, but equal. For example: they will not fight, either because they want men, or because they want money. Arist. ibid. Here, the want of money is neither like nor contrary to the want of men; but both are equally good reasons for not undertaking a war.

(d) περιόδους.] A Period is a complete sentence. The rhetoricians took great pains to make their periods, or sentences, full and harmonious, so as that they may be spoken with ease, and heard with pleasure, which they justly reckoned no inconsiderable part of their oratory.

(e) βαρβαρισμὸς.] Eustathius, upon Il. 2, says that "a Barbarism is a wrong pronunciation of words and tones." Probably, then, the orators in Lucian's days, like some in ours, corrupted the true and natural pronunciation of their words, out of an affectation of fine speaking; and so made barbarisms.—I have often heard one, who would pass for a very fine speaker in a coffee-house, swear aloud, that there was not a single tittle of truth in any one Noose Peeper. We now are never shocked with the name or idea of Tyranny upon our stage; both being disguised in that elegant word, Terrany: and some clergymen, otherwise good preachers, before they begin their sermons, pray, "That

ἐαρισμὲς, ἢ τ' ἄλλα (a) βάρη τῶν λόγων. ΠΗΤ. Εἶεν ἰδὲ, ἀποτίθεμαι. ΕΡΜ. Εὖ ἔχει. Ὥστε λύε τὰ ἀπόγειω, τὴν (b) ἀποβάθραν ἀνελώμεθα. τὸ ἀγκύριον ἀνεσπάσθω. πέτασον τὸ ἱστίον εὐθυνε ὦ πορθμεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.— Τί οἰμώζετε, ὦ μάταιοι, ἢ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν ἀγῶνα δεδημμένος; ΦΙΛ. (c) Ὅτι, ὦ Ἑρμῆ, ἀθάνατον

" in all their works buggun, continooed, &c. they may " gloryfee (God's) holly, &c.

(a) *βάρη.*] *Weights.* Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) *ἀποβάθραν*] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

(c) *Ὅτι*, &c.] *Because*, says he, *I thought my soul was immortal.* But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

——*Tristes sine sole domos,*—
Loca turbida——

And, that they also imagined another mansion of light and bliss, where

——*Solemque suum, sua sidera norunt.*

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, " That " Lucian, in several places, gives broad hints (so much at a " loss was this very great man, directed by our so-much-" boasted natural reason) that there is nothing left of us, " but dust and perishable sculls and bones; and that, when " he speaks of conversation, and punishments, and rewards, " &c. he seems to ridicule these things as fictions of poets

μὴν τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Ἀλλὰ γὰρ ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα. μηδὲ νικτῶν ἐξιὼν ἀπαντος λαμπάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας περίεισιν ἐν κύκλῳ τὰ γαμαιτυπεῖα· καὶ ἕωθεν ἐξαπατῶν τὰς νύας, ἵπι τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ ὦ Μένιππε, ἐκ ἄχθη ἀποθανών; ΜΕΝ. Πῶς, ὃς (a) ἔπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός;—Ἀλλὰ μεταξὺ λόγων. ἐ κραυγή τις ἀκούεται, ὥσπερ τινῶν ἀπὸ γῆς βοώντων; ΕΡΜ. Ναί. ὦ Μένιππε· ἐκ ἀφ' ἑνός γε χάρᾳ· ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ἀσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχῃ θανάτῳ, ἡ δὲ γυνὴ αὐτὸ συνίχεται περὶς τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διοφάντου τὸν ῥήτορα ἐπαινέσιν ἐν Σικυῶνι ἐπιταφίοις λόγοις διεξιόντα ἐπὶ Κράτωνι τύτε· καὶ νὴ Δία γε, ἡ Δαμασία μήτηρ κακοῦσα ἐξάρχει τῶ θρήνῳ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ ἀεῖς, ὦ Μένιππε, δακρύει καὶ ἡσυχίαν δὲ κεῖσαι μόνῳ. ΜΕΝ. Οὐδαμῶς· ἀλλ' ἀκήκοα τῶν κυνῶν μετ' ὀλίγον ἀρυομένων οἰκτίσειν ἐπ' ἐμοὶ, καὶ τῶν κοράκων τυπήσειν τοῖς πτερυγίοις, ὁπότ' ἂν συνελθόντες θάπτωσί με. ΕΡΜ. Γενναδας εἶ, ὦ Μένιππε.—Ἀλλ' ἐτοὶ κατακεπλεύκαμεν ἡμεῖς ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκείνην προϊόντες· ἐγὼ δὲ, καὶ ὁ πορθμεὺς, ἄλλως (c) μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε. ὦ Ἑρμᾶ.—Προΐωμεν δὲ καὶ ἡμεῖς.—Τί ἂν ἔτι καὶ μέλλοιτες Δικασθῆναι δέησει καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχὸς, καὶ γύπας, καὶ λίθους. Δειχθήσεται δὲ ὁ ἑκάστου βίος.

" and superstitious people. How, then, can he make the " dead speak and reason? By a figure, and in the way of " fable."

(a) ἔπευσα] Because he hanged himself, as before observed.

(b) ἐκκλησίαν.] The assembly of the free-men or people of Athens, when met together, to pass laws or decrees, was called ἐκκλησία. Here, the subjects of the tyrant Lampichus meet, to form such a free-assembly; having gained their liberty by his death.

(c) μετελευσόμεθα.] *We will go-for.*

ΔΙΑΛ. ιζ'. Κράτητ@ καὶ Διογένης.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλάσιον ἐγίνωσκες, ὦ Διόγενες, τὸν πάνυ πλάσιον, τὸν ἐκ Κορίνθ@, τὸν τὰς πολλὰς ὁκκᾶδας ἔχοντα, ᾧ ἀνεψιὸς Ἀρισέας, πλάστι@ κὴ αὐτὸς ὤν, τὸ Ὁμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (a) Ἦ μ' ἀνάειρ', ἦ ἐγώ σε. ΔΙΟΓ. Τί@ ἕνεκα, ὦ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῆ κλήρ@ ἕνεκα ἐκάτερ@, ἡλικιῶται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο· Ἀρισέαν μὲν ὁ Μοίριχ@, εἰ προαποθάνοι, δεσπότην ἀφιεὶς τῶν ἑαυτῆ πάντων· Μοίριχον δὲ ὁ Ἀρισέας, εἰ προαπέλθοι αὐτῆ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ὄρνων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσπ@ (b) Χαλδαίων παῖδες· ἀλλὰ κὴ ὁ Πύθι@ αὐτὸς, ἄρτι μὲν Ἀρισέᾳ παρεῖχε τὸ κράτ@, ἄρτι δὲ Μοιρίχῳ· καὶ τα τάλαντα, ποτὲ μὲν ἐπὶ τῶτον, νῦν δ' ἐπ' ἐκεῖνον ἤρρεπε. ΔΙΟΓ. Τί ἂν πέρας ἐγένετο, ὦ Κράτης; Ἀκέσαι γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας· οἱ δὲ κληροι, ἐς Εὐνομιον κὴ Θρασυκλέα περιῆλθον, ἀμφω συγγενεῖς ὄντας, ἐδὲ πώποτε (c) προμαντευομένῳ ἔτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) Ἦ μ' ἀνάειρ', ἦ ἐγώ σε.] *Lift me, or I will lift you:* The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Merichus's mouth, the words mean, *yours* or *mine*, with regard to his own and Aristeas's estate. I do not know, why ἀνάειρ' hath been rendered *confice*, in the other translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans.* So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets, for the prophets, &c. αὐτὸς, *himself*; that is, *even the greatest oracle.*

(c) προμαντευομένῳ.] The verb προμαντεύομαι, as far as I can find, always signifies *vaticinor*, to *prophesy.* The manner in which a word is circumstanced, in the text, is often

Σικυῶνα εἰς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίαν περιπεσόντες τῷ Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε ἐν τῷ βίῳ ἦμεν, ἐδέησε τοίνυν ἐνενοήκειμεν περὶ ἀλλήλων ὅτε ποτὲ εὐξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς βασιλικῆς αὐτοῦ (εἶχεν δὲ πάνυ καρτερὰν ὑε (a) κοτύνην ποιησάμενον)· ὅτε οἰμαι σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ, τὰ κτήματα, καὶ τὸν πίθον, καὶ τὴν πήραν (b) χοινικας δύο ἕτερων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γάρ μοι τέτων ἔδει, ἀλλ' ἐδέ σοι, ὦ Διόγενες. Ἀγαθὴ ἐχρᾶτο, σύτε Ἀντισθένης ἐκληρονόμησας, καὶ ἐγὼ σὲ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῄς; ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀληθειαν, παῤῥησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τέτον διαδεξάμενος τὸν πλῆτον παρ' Ἀντισθένης, καὶ σοι ἔτι πλεῖα καταλιπών. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἡμεῖλον τῶν τοιέτων κτημάτων, καὶ ἐδεῖς ἐθεράπευεν ἡμᾶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mœrichus and Aristeas were no prophets, nor could, therefore, be said to prophesy, that προμαντευομένες must here signify *a vatibus prædiscentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prædixerant divini*; which, as a translation, I do not understand.

(a) *κότινε.*] The Olympic crown was made from this tree. *Bourd.*

(b) *χοινικας.*] The Attic measure of dry things.

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλιάριον	0	0	0	$0,276\frac{7}{26}$
Κύαθος	0	0	0	$2,763\frac{1}{2}$
Ὀξύβαφον	0	0	0	$4,144\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέστης	0	0	0	33,158
Χοινιξ	0	0	1	$15,705\frac{3}{4}$
Μέδιμνος	4	0	6	3,501

Arbuthnot.

(c) *αὐτάρκειαν.*] *Self-sufficiency:* Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nullius egentem.* It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

σειν προσδοκῶν· εἰς δὲ τὸ χρυσίον πάντες ἔβολεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δείξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεῤῥυηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σεσηρὼς ὀδόντων· ὥστε, εἴποτε τῷ ἐμβάλλοι τις εἰς αὐτὰς ἢ σοφίαν, ἢ παῤῥησίαν, ἢ ἀλήθειαν, ἐξέτιπλεν εὐθύς, καὶ διέῤῥει. τὸ πυθμένα δ' ἔσχειν ἐ δυναμένας· οἷόν τι πάσχουσιν αἱ τῶν Δαναϊδῶν (a) αὗται παρθένοι, εἰς τὸν τετρυπημένον πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὀδῶσι, καὶ ἄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκοῦν ἡμεῖς μὲν ἔξομεν κανταῦθα τὸν πλοῦτον· οἱ δὲ ὀδόλον ἥξουσι κομίζοντες, καὶ τοῦτον ἄχρι τοῦ πορθμίως.

(a) αὗται.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus encreasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

THE STORY OF ALEXANDER.

Alexander the Great was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanais, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow

him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

THE STORY OF HANNIBAL.

Hannibal, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galadians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with Ἀπιστίᾳ καὶ δόλοις, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) "do you judge the greatest commander? Hannibal answered, "Alexander. And whom the second? Pyrrhus. And whom "the third? Myself, no doubt (replies Hannibal). What, then, "(says Africanus, smiling) would you have said, had you con-"quered me? Then, indeed, (answers Hannibal) I would have "set myself before Alexander, and Pyrrhus, and all the command-"ers that ever lived" Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

ΔΙΑΛ ιή'. Αλεξάνδρῳ, Ἀννίβᾳ, Μίνωϊ, καὶ Σκιπίωνι.

ΑΛΕΞ.—Ἐμὲ δεῖ προκεκρῖσθαί σε, ὦ Λίβυ· ἀμείνων γάρ εἰμι.
ΑΝΝ. Οὐμενοῦν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω.
ΜΙΝ. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔνδοξοί γε ἀμφότεροι. Ἀλλὰ καὶ περί τινος ὑμῖν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας. Φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δέ, ὥσπερ ἅπαντες ἴσασιν, ἠχὶ τότε μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω. Σὺ δὲ πρῶτος, ὦ Λίβυ, λέγε. ΑΝΝ. Ἓν μὲν τοῦτο, ὦ Μίνως, ὡσάμην, ὅτι ἐπαύδα καὶ τὴν Ἑλλάδα φωνὴν ἐξεμαθον· ὥστε ἐδεῖ ταύτῃ πολίου ὄντος ἐνίγνωστό μοι.—Φημὶ δὲ τότε μάλιστα ἐπαινεῖν ἀξίως εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προσχάραντες, δι' αὐτῶν δυνάμεών τε περιβαλλόμενοι, καὶ ἀξιοῦντες ἄρχειν. Ἐγὼ, γὰρ, μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὕπαρχος ὢν τῷ ἀδελφῷ, μεγίστων ἠξιώθην, ἄρξας κριτείς. Καὶ τὰς γε Κελτιβήρας εἶλον καὶ (a) Γαλατῶν ἐκράτησα τῶν Ἐσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἠριδανὸν ἅπαντα κατέδραμον καὶ ἀνάστατος ἐποίησα τοσαύτας πόλεις καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην· καὶ μέχρι τῶν πρασείων τῆς πρὲ χώρας πόλεως ἦλθον· καὶ τοσάτας ἀπέβαινα μιᾶς ἡμέρας, ὥστε τὰς δακτυλίκας αὐτῶν (b) μεδίμνοις ἀπομετρῆσαι καὶ τὰς ποταμὰς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, ἅτε Ἄμμωνος υἱὸς ὀνομαζόμενος, ἅτε Θεὸς εἶναι προσποιούμενος, ἢ εὐτυχία τῆς μητρὸς διδοῦσαν ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντιξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος· ἃ Μήδοις καὶ Ἀρμενίοις καταγωνιζόμενος ὑποφεύγοντας, πρὶν διώκειν τινα, καὶ τῷ τολμήσαντι παραδιδοντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ πατρῴαν ἀρχὴν παραλαβὼν, αὔξησε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' ἓν ἐνίκησέ τε, καὶ τὸν ὁλεῖσον ἐκεῖνον Δαρεῖον ἐν Ἴσσῳ τε καὶ Ἀρβήλοις

(a) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἐσπερίων, *the Western*, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(b) μεδίμνοις.] See the note upon Dial. XVII.

ἐκράτησεν, ἀποσὰς τῶν πατρῴων, προσκυνεῖσθαι ἠξίωσε, καὶ διαίταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν· καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης πατρίδος· καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλα σόλῳ ἐπιπλευσάντων τῆς Αἰδύης, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον. Καὶ καταδικασθείς, ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα, βάρβαρος ὤν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς· καὶ ἅτε Ὁμηρον, ὥσπερ ἅτες, ῥαψῳδῶν, ἅτε ὑπ' Ἀριστέλει τῷ σοφιστῇ παιδευθείς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. Ταῦτά ἐσιν, ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημὶ εἶναι. Εἰ δ' ἔσι καλλίων ἕτοσί, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά· ἐ μὴν διὰ τᾶτ' ἀμείνων δόξειεν ἂν γενναίᾳ, καὶ στρατηγικῇ ἀνδρὸς, τῇ γνώμῃ πλέον ἢπερ τῇ τύχῃ κεχρημένῳ.

MIN. Ὁ μὲν εἴρηκεν ἐκ ἀγενῆ τὸν λόγον, ἐδ' ὡς Λίδυν εἰκὸς ἦν ὑπὲρ αὐτᾶ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῄς;

ΑΛΕΞ. Ἐχέτω μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἅτω θρασύν· ἱκανὴ γὰρ καὶ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἅτος λῃσὴς ἐγένετο. Ὅμως δ' ὅρα, εἰ κατ' ὀλίγον αὐτᾶ διήνεγκα· ὃς νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην (a) κατέσχον, καὶ τὰς φονέας τᾶ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθείς, ἐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περῖπτον, ἀγαπᾶν ἀρχειν ὁπόσων ὁ πατὴρ κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἡγησάμενος, εἰ μὴ πάντων κρατήσαιμι, ὀλίγας ἄγων ἐσβολὰς ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν ἀεὶ χειρούμενος, ἦλθον ἐπὶ Ἰσσὸν, ἔνθα Δαρεῖος ὑπέμεινε, μυριάδας πολλὰς στρατᾶ ἄγων. Καὶ τὸ ἀπὸ τότε, ὦ Μίνως, ὑμεῖς ἴσε ὅσως ὑμῖν νεκρὸς ἐπὶ μιᾶς ἡμέρας κατέτεμνα. Φησὶ γὰρ ὁ πορθμεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ (a) σχεδίας διαπηξαμένους τὰς πολλὰς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραλτον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἀξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγήσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὅρον ἐποιησάμην τᾶς ἀρχᾶς, καὶ τὰς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον

(a) *κατέσχον.*] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(a) *σχεδίας.*] *Boats*, or rather, *floats-made-in-a-hurry*, or *rafts.*

ἐχειρωσάμην. Καὶ Σκύθας δὲ ἐκ εὐκαταφρονήτως ἄνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα μεγάλῃ ἱππομαχίᾳ. Καὶ τὰς φίλας εὖ ἐποίησα, κ᾽ τὰς ἐχθρὰς ἠμυνάμην. Εἰ δὲ κ᾽ Θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωσοί ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, κ᾽ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ᾽ ἐν τελευταῖον, ἐγὼ μὲν βασιλέων ἀπέθανον· ἔτος δὲ ἐν Φυγῇ ὢν παρὰ Προυσίᾳ τῷ Βιθυνῶν, καθάπερ ἄξιον ἦν, πανουργόταῖον κ᾽ ἀμότατον ὄντα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐῶ λέγειν· ὅτι ἐκ ἰσχύϊ, ἀλλὰ πονηρίᾳ, κ᾽ ἀπιστίᾳ, κ᾽ δόλοις. Νόμιμον δὲ, ἢ προφανὲς, ἐδέν. Ἐπεὶ δέ μοι ἀνείδισε τὴν τρυφὴν, ἐλελήθεσαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἑταίραις συνὼν, κ᾽ τὰς τῶ πολέμω καιρὲς ὁ θαυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἐσπέρια δοξας, ἐπὶ τῆν ἕω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλιαν (a) ἀναιμωτὶ λαβὼν, κ᾽ Λιβύην, κ᾽ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ᾽ ἐκ ἀξιόμαχα ἐδοξέ μοι ἐκεῖνα, ὑποτήσσοντα ἤδη, κ᾽ δεσπότην ὁμολογοῦντα. Εἰρηκα· Σὺ δὲ, ὦ Μίνως, δίκαζε· ἱκανὰ γὰρ ἀπὸ πολλῶν κ᾽ ταῦτα. ΣΚΙΠ. Μὴ πρότερον, ἢν μὴ κ᾽ ἐμὲ ἀκούσῃς. ΜΙΝ. Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἔρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγὸς, ὁ καθελὼν Καρχηδόνα, κ᾽ κρατήσας Λιβύων μεγάλαις μάχαις. ΜΙΝ. Τί ἔν κ᾽ σὺ ἔρεῖς; ΣΚΙΠ. Ἀλεξάνδρε μὲν ἥττων εἶναι, τῶ δ᾽ Ἀννίβα ἀμείνων· ὃς εἰδίωξα νικήσας αὐτὸν, κ᾽ φυγεῖν καταναγκάσας ἀτίμως. Πᾶς ἂν ἐκ ἀναίσχυντος ἔτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται. ᾧ δὲ Σκιπίων ἐγὰ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Νὴ Δί᾽ εὐγνώμονα φῄς, ὦ Σκιπίων. Ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος· μετ᾽ αὐτὸν δὲ σύ· εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας, ἀδὲ ἔτος εὐκαταφρόνητος ὤν.

(a) *ἀναιμωτὶ.*] Alexander, or rather Lucian, for him, here supposes too much: for, a great, if not the greater, part of Italy was now in the hands of the Romans; their empire being more than three hundred years old, and they themselves a most warlike people; so that it is a question, whether they would not have stopped Alexander's career.—*λαβὼν, though I had taken.*

ΔΙΑΛ. ιθ' Διογένης καὶ Ἀλέξανδρος.

ΔΙΟΓ.—Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὥσπερ ἡμεῖς ἅπαντες; ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενες· ἐ παράδοξον δὲ, εἰ ἄνθρωπος ὢν, ἀπέθανον. ΔΙΟΓ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτὸ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; ΑΛΕΞ. Φιλίππου. δηλαδή. Οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὤν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος τῆς μητέρος σε ὁμοια πολλὰ ἐλέγοντο· δράκοντα ὁμιλεῖν αὐτῇ· καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα ὕστω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατᾶσθαι οἰόμενον πατέρα σε εἶναι. ΑΛΕΞ. Καγὼ ταῦτα ἤκουον ὥσπερ σύ. Νῦν δὲ ὁρῶ ὅτι ἐδὲν ὑγιὲς ἦτε ἡ μήτηρ, ἤτε οἱ τῶν Ἀμμωνίων προφῆται ἔλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν ἐκ ἀχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέπτησσον Θεὸν εἶναί σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν κατελέλοιπας; ΑΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες. Οὐ γὰρ ἔρθασα ἐπισκῆψαί τι περὶ αὐτῆς· ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκᾳ τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς ὦ Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλὰς ἀρτι σε παρειληφότα τὴν ἀρχὴν κολακεύουσα· καὶ (a) προσάτην αἱρεμένοι, καὶ στρατηγὸν ἐπὶ τὰς βαρβάρους ἕνιοι δὲ καὶ τοὺς δώδεκα Θεοὺς προσιδρυσάμενοι, καὶ θύοντες ὡς δράκοντος υἱῷ; Ἀλλ' εἰπέ μοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστὴς (ἣν ποτε ἀγώγῃ σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ. ὡς γενοίμην εἷς τῶν Αἰγυπλίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὁρῶν ἐν ᾅδῃ ὅτι σε μαραίνοιλα, καὶ ἐλπίζοιλα Ἄνυβιν, ἢ Ὄσιριν

(a) *προσάτην.*] The *μετοίκοι*, or *sojourners*, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προσάτης*, *defensor*, or rather *patronus*. *Potter*. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προσάτης*.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσῃς. Οὐ γὰρ ἥμεις ἀνελθεῖν τίνα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην. ἢ εἰς τὸ εἶσω τῷ σωμίῳ παρελθόντων. Οὐ γὰρ ἀμελὴς ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις ὁπότ' ἂν ἐννοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφῖξαι. σωματοφύλακας, ἢ ὑπασπιστὰς, ἢ σατράπας, ἢ χρυσὸν τοσοῦτον, ἢ ἔθνη πρόσκυνοῦντα, ἢ Βαβυλῶνα, ἢ Βάκτρα, ἢ τὰ (a) μεγάλα θηρία, ἢ τιμὴν, ἢ δόξαν, ἢ τὸ ἐπίσημον εἶναι· ἐλαύνουσα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον· ἐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί διακρύεις, ὦ μάταιε; ἢδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς, ἀπάντων ἐκείνων κολάκων ἐπιτριπτότατος ὤν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅτα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν· ὡς δὲ κατεχρῆτό μοι τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, ἢ ἐπαινῶν, ἄρτι δ' εἰς τὰς σφαῖρας, ἢ τὸν πλοῦτον. Καὶ γὰρ αὖ ἢ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο ἢ αὐτὸς λαμβάνων· γόης, ὦ Διόγενες, ἀνθρωπος, ἢ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. Ἀλλ' οἶσθα ὁ δράσεις; Ἄνω γάρ σοι τὴς λίπης ὑποθήσομαι· ἐπεὶ ἐλαῦδά γε ἐλλέβορος ἐ φύεται, σὺ δὲ κἀν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε, ἢ αὖθις πίε, ἢ πολλάκις· ὅτω γὰρ ἂν φαύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιῶ-

(a) *μεγάλα θηρία.*] *Elephants*, which were used in the Eastern countries.

(b) *τἀγαθὸ.*] For *τὸ ἀγαθὸ*, *the good*, or the Philosophers' *summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's Account of the Philosophers.

μενῷ. Καὶ (a) γὰρ ἢ Κλεῖτον ἐκεῖνον ὁρῶ, ἢ Καλλισθένη, ἢ ἄλλες πολλὲς ἐπί σε ὁρμῶσας, ὡς διασπάσοντο, ἢ ἀμύναντό σε ὧν ἔδρασας αὐτές. Ὥσε τὴν ἑτέραν σὺ ταύτην βάδιζε, ἢ πῖνε πολλάκις, ὡς ἔφην.

(a) γὰρ.] It seems to me that this γὰρ must be referred to πίε, above, though ἄτω, &c. come between: for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, ἢ γὰρ ὁρῶ, referring γὰρ to his advice, πίε, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρῳ ἢ Φιλίππῳ.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, ἐκ ἂν ἔξαρνον γένοιο μὴ ἐκ ἐμὸς υἱὸς εἶναι· ἐ γὰρ ἂν ἐτεδυνήκεις, Ἀμμωνός γε ὤν. ΑΛΕΞ. Οὐδ' αὐτὸς ἠγνόεν, ὦ πάτερ, ὡς Φιλίππῳ τῷ Ἀμύντε υἱὸς εἰμι· ἀλλ' ἐδεξάμην τὸ μαντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι. ΦΙΛ. Πῶς λέγεις; Χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἐξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τᾶτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, ἢ ἐδεὶς ἔτι ἀνθίστατο, οἰόμενοι Θεῷ μάχεσθαι. Ὥσε ῥᾴον ἐκράτησεν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν, ὃς δειλοῖς ἀεὶ συννένιχθης, τοξάρια, ἢ πελτάρια, ἢ γέρρα οἰσύϊνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, ἢ Φωκέων, ἢ Ἀθηναίων· ἢ τὸ Ἀρκάδων ὁπλιτικὸν, ἢ τὴν Θετταλὴν (a) ἵππον, ἢ τὲς Ἠλείων ἀκοντιστὰς, ἢ τὸ Μαντινέων πελτασικὸν, ἢ Θρᾷκας, ἢ Ἰλλυριὲς, ἢ ἢ Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, ἢ Περσῶν, ἢ Χαλδαίων, ἢ χρυσοφόρων ἀνθρώπων, ἢ ἁῤῥῶν, ἐκ οἶσθα ὡς πρὸ σῦ μύριοι

(a) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν. ἐδ' εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τάξεσιν ἐξικνεῖσθαι. Φυγόντων; ΑΛΕΞ. Ἀλλ' οἱ Σκίθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἐκ εὐναταφρόντων τι ἔργον. Καί ὅμως ἐ διεκήσας αὐτοὺς, ἐδὲ προδοσίαις ὠνάμενος τὰς νίκας, ἐκράτεν αὐτῶν. Οὐδ' ἐπιώρκησα πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά τι τὲ νικᾶν ἕνεκα. Καὶ τὲς Ἕλληνας δὲ, τὲς μὲν ἀναιμωτὶ (b) παρέλαβον, Θηβαίες δὲ ἴσως ἀκέσεις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτός γὰρ ἀπήγγειλέ μοι, ὃν σὺ τῶ δορατίῳ διελάσας μεταξὺ δειπνέοντα ἐφόνευσας, ὅτι με (c) πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε. Σὺ δὲ κὴ τὴν Μακεδονικὴν χλαμύδα καταβαλών, (d) κάνδυν, ὡς φασι, μετενέδυς· κὴ τιάραν ὀρθὴν ἐπῶδε, κὴ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἠξίες· κὴ τὸ πάντων γελοιότατον, ἐμίμεῖ τὰ τῶν νενικημένων. Ἐῶ γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέσει συγκατακλείσων πεπαιδευμένες ἄνδρας, κὴ γάμως τοιέτες γαμῶν, κὴ Ἡφαιςίωνα ὑπεραγαπῶν. Ἓν

(a) *μετὰ Κλεάρχου ἀνελθόντες.*] Clearchus was a Lacedæmonian general, who was obliged to go into banishment, being condemned to die, when he would not return from Thrace, upon the command of the Lacedæmonian magistrates, called Ephori. Upon this, he was kindly received by Cyrus the younger, under whom he headed an army of Grecians, in his expedition into Upper Asia, against his brother Artaxerxes, then the Great, king of Persia. This famous expedition is called, by Xenophon, who writes an account of it, *τὲ Κυρὲ Ἀνάβασις, the Ascent of Cyrus;* and hence it is, that the word *ανελθόντες*, signifying *ascendentes*, is used here. This expedition was not long before the time of Alexander; and it is thought that the success of the Grecians, under Clearchus, and their famous retreat, under Xenophon, were the motives of his invading Asia.

(b) *παρέλαβον.*] *I received* them; that is, upon submission; not *cepi, I took* them, as the other translation has it.

(c) *πρὸς.*] " Πρὸς Comparationi etiam inservit, potestque " alicubi reddi *præ*, ut *Plat.* Ep. vii. Τὰ δὲ ἄλλα σμικρὰ ἂν " εἴη πρὸς ταῦτα. Et *Herodot.* Μὴ μὲ κατανόης πρὸς λιθίνας " Πυραμίδας: Ne me contemnas *præ* Pyramidibus lapideis." Steph.

(d) *κάνδυν.*] χιτῶνα Πέρσικον στρατιωτικον. Bourd.

ἐπηνεσα μόνον ἀκούσας, ὅτι ἀπίσχυε τῆς τῆ Δαρείᾳ γυναικὸς καλῆς ὄψις, καὶ τῆς μητρὸς αὐτῆ, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ γὰρ ταῦτα. ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἐκ ἐπαινεῖς, καὶ τὸ ἐν (a) Ὀξυδράκαις ῥᾳῖστον καθάλασθαι εἰς τὸ ἐντὸς τῆ τείχους, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινῶ τᾶτο, ὦ Ἀλέξανδρε· ἐχ ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεσθαί ποτε τὸν βασιλέα, καὶ προκινδυνεύειν τῆ στρατῆ, ἀλλ' ὅτι σοὶ τοιᾶτο ἤκιστα συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἰποτε τρωθείης, καὶ βλέποιέν σε φοράδην τῆ πολέμᾳ ἐκκομιζόμενον, αἵματι ῥεόμενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὁρῶσι· καὶ ὁ Ἄμμων γόης, καὶ ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται, κόλακες. Ἡ τίς ἐκ ἂν ἐγέλασεν ὁρῶν τὸν τῆ Διὸς υἱὸν λειποψυχᾶντα, δεόμενον τῶν ἰατρῶν βοηθεῖν; Νῦν μὲν γὰρ ὁπότε ἤδη τέθνηκας, ἐκ οἶει πολλὰς εἶναι τὰς τὴν προσποίησιν ἐκείνην ἐπικερτομᾶντας, ὁρῶντας τὸν νεκρὸν τῆ Θεῆ ἐκταδὴν κείμενον, μυδῶντα ἤδη καὶ ἐξοδηκότα, κατὰ νόμον σωμάτων ἁπάντων; Ἄλλως τε, καὶ τὸ χρήσιμον. Ὦ ἄφρ, Ἀλέξανδρε, τὸ διὰ τᾶτο κρατεῖν ῥᾳδίως, πολύ σε τῆς δόξης ἀφῃρεῖτο τῶν κατορθωμένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεὲς, ὑπὸ Θεῆ γίνεσθαι δοκῶν. ΑΛΕΞ. Οὐ ταῦτα φρονᾶσιν οἱ ἀνθρωποι περὶ ἐμᾶ, ἀλλ' Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἄορνον ἐκείνην, ἐφ' ἑτέρᾳ ἐκείναν λαβόντος, ἐγὼ μόνος ἐχειρωσάμην. ΦΙΛ. Ὁρᾷς ὅτι ταῦτα ὡς υἱὸς Ἄμμωνος λέγεις ὃς Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτὸν, καὶ ἐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, ἐδὲ τὸν τύφον ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἤδη νεκρὸς ὤν;

(a) Ὀξυδράκαις.] Not "the name of a city, as is generally imagined, but the name of an Indian people."

(b) Πᾶν γὰρ, &c.] "For every exploit of yours seemed "to fall short, as far as it appeared to be performed by a "God.

ΔΙΑΛ. κα'. Ἀχιλλέως καὶ Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in Odyss. xi.

Βέλοιμεν κ' ἐπάρουρον ἐὼν θητεύεμεν ἄλλῳ
Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βιοτὴ πολὺς εἴη,
Ἢ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ΑΝΤ.—Οἷα φρόνει, Ἀχιλλεῦ, περὶ τὸν Ὀδυσέα σοι εἴρηται περὶ τῆς θανάτου· ὡς ἀγεννῆ καὶ ἀνάξια τοῦ διδασκάλου ἀμοιβῆς, Χειρωνός τε καὶ Φοίνικος. Ἡμφοῖν γὰρ ὁπότε ἔρις βεβλεσθαι ἐπαύρεσθον ὧν. Θητεύειν παρά τινι τῶν ἀκλήρων, ᾧ μὴ βιοτὴ πολὺς εἴη, μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἂν ἀγεννῆ τινα Φρύγα, δειλὸν καὶ πίστει τῇ καλῇς ἔχοντα φιλόζωον ἴσως ἐχρῆν λέγειν τὸν Ηηλέως καὶ υἱὸν τὸν φιλοκινδυνότατον ἡρώων ἁπάντων. ταπεινὸν ὄντα περὶ αὐτὸ διανοεῖσθαι πολλὴ αἰσχύνη, καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ· ὃς ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκὼν προείλω τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ΑΧΙΛ. Ὦ πρὸς Νηρέως· ἀλλὰ τότε μὲν ὤπειρον ἔτι τῶν ἐνταῦθα ὧν. καὶ τὸ βέλτιον ἐκείνων ὁποτέρου ἦν ἄγνοων· τὸ δὲ νῦν ἐκεῖνο δοξάριον προστίμων τὸ βιῶ. Νῦν δὲ συνίημι ἤδη, ὡς ἐκείνη μὲν ἀναφέλης καὶ εἰ (a) ὅτι μάλιστα οἱ ἄνω φρονοῦντες· μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ὅτε τὸ καλὸν ἐκεῖνο, ὦ Ἀντίλοχε, ὅτε ἡ ἰσχὺς πάρεστιν· ἀλλὰ κειμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὁμοιοι καὶ κατ' ἐδὼν ἀλλήλων διαφέροντες. Καὶ ὅτε οἱ τῶν Τρώων νεκροὶ δεδιασί με, ὅτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν· ἰσηγορία δὲ ἀκριβὴς καὶ νεκρὸς ὁμοίως. ἡ μὲν κακὸς ἦδε καὶ ἐσθλός. Ταῦτα μὲ ἀνίᾳ· καὶ ἄχθομαι ὅτι μὴ θητεύω ζῶν. ΑΝΤ. Ὅμως τί ἂν ἄντις φαίη, ὦ Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, φάντας ἀποθνήσκειν ἅπαντας. Ὥσε χρὴ ἐμμένειν τῷ νομῷ, καὶ μὴ ἀνιᾶσθαι τοῖς διατεταγμένοις. Ἄλλως τε, ἐρᾷς τῶν ἑταίρων ὅσοι περί σε ἐσμὲν ὧδε; Μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται.

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ καὶ ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, "maximè," ut dicitur ὅτι τάχιστα, "celerrimè." Grævius.

(a) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τῆ πράγματος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾶς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμασὸς ἄνδρας, οἳ, ἐκ ἂν οἴμαι, δέξαιντο ἀνελθεῖν, εἴτις αὐτὸς ἀναπέμψειε θητεύσοντας ἀκλήρους καὶ ἀβίοις ἀνδράσιν; ΑΧΙΛ. Ἑταιρικὴ μὲν ἡ παραίνεσις. Ἐμοὶ δὲ ἐκ οἶδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾷ, οἴμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτην χείρες ἐσὶ, καθ' ἡσυχίαν αὐτὸ πάσχοντες. ΑΝΤ. Οὐκ· ἀλλ' ἀμείνους, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τὸ λέγειν ὁρῶμεν. Σιωπᾶν γὰρ καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοται ἡμῖν, μὴ καὶ γέλωτα ὄφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all*, when *dead*; and not, as he lately came, *alive*, and to return again to life.

ΔΙΑΛ. κδ'. Μενίππε καὶ Τάνταλε.

The absurdity of Tantalus's punishment.

ΜΕΝ.—Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἑστώς; ΤΑΝΤ. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τὰ δίψης. ΜΕΝ. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νὴ Δί' ἀρυσάμενος κοίλῃ τῇ χειρί; ΤΑΝΤ. Οὐδὲν ὄφελος· εἰ ἐπικύψαιμι, φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἰσθηταί με. Ἦν δέ ποτε καὶ ἀρύσαιμι. καὶ προσενέγκω τῷ στόματι, ἐ φθάνω βρέξας ἄκρον τὸ χεῖλος· καὶ διὰ τῶν δακτύλων διαρρυὲν, ἐκ οἶδ' ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μου. ΜΕΝ. Τεράσιόν τι πάσχεις. ὦ Τάνταλε. Ἀτὰρ εἰπέμοι, τί γὰρ δὴ τὰ πιεῖν; ἐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ πᾶς τέθαπται. ὅ ἐρ καὶ πεινῆν καὶ διψῆν εἰώθατο· σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἢ διψώης ἢ πίνοις; ΤΑΝΤ. Τᾶτ' αὐτὸ ἡ κόλασίς ἐσι. τὸ διψῆν με τὴν ψυχὴν ὡς σῶμα ἔσαν. ΜΕΝ. Ἀλλὰ τᾶτο μὲν κάτω πισεύσομεν, ἐπεὶ φὴς τῷ δίψει κολάζεσθαι. Τί δ' ἂν σοι τὸ δεινὸν ἔσαι; ἢ δεδιὰς μὴ ἐνδεὴς τὰ ποτὰ ἀποθάνῃς; ἔχ ὁρῶ γὰρ ἄλλον μετὰ τᾶτον ἀδὴν, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. ΤΑΝΤ Ὀρθῶς μὲν λέγεις Καὶ τᾶτο δ' ἂν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. ΜΕΝ. Λῆρεῖς, ὦ

Τάνταλε· ἢ ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκρᾶτε γε ἐλλεβόρου, νὴ Δία· ὅσις τἀναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις φέπονθας, ὁ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένῳ. TANT. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν· γένοιτό μοι μόνον. MEN. Θάρρει, ὦ Τάνταλε. Εὖ ἰσθι, ὡς ἔτε σὺ, ἔτε ἄλλῳ πίεταί τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι ὁ πάντες, ὥσπερ σὺ, ἐκ καταδίκης δίψῶσι, τῷ ὕδατος αὐτὸς ἔχ ὑπομένοντος.

ΔΙΑΛ. κγ'. Μενίππε ἢ Αἰακε.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῷ Πλούτωνος, ὦ Αἰακὲ, περιήγησαί μοι τὰ ἐν ᾅδῃ πάντα. ΑΙΑΚ. Οὐ ῥᾴδιον, ὦ Μένιππε, ἅπαντα. Ὅσα μέντοι κεφαλαιώδη, μάνθανε. Οὗτοσὶ μὲν ὁτι Κέρβερός ἐστιν οἶσθα· ἢ τὸν πορθμέα τοῦτον, ὃς σε διεπέρασε, ἢ τὴν λίμνην· ἢ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας ἐσιόν. ΜΕΝ. Οἶδα ταῦτα· ἢ σὲ, ὁτι πυλωρεῖς. Καὶ τὸν βασιλέα εἶδον, ἢ τὰς Ἐριννῦς. Τὰς δ' ἀνθρώπως μοι τὰς πάλαι δεῖξον, ἢ μάλιστα τὰς ἐπισήμους αὐτῶν. ΑΙΑΚ. Οὗτος μὲν Ἀγαμέμνων· ἐκεῖνος δ' Ἀχιλλεύς· ἐκεῖνος δὲ Ἰδομενεὺς πλησίον. Ἔπειτα Ὀδυσσεὺς, εἶτα Αἴας, ἢ Διομήδης, ἢ οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βαβαὶ, Ὁμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται, ἄγνωστα, ἢ ἄμορφα, κόνις πάντα, ἢ λῆρος πολὺς, (a) ἀμεννηνὰ ὡς ἀληθῶς κάρηνα. Οὗτος δὲ, ὦ Αἰακὲ, τίς ἐστι; ΑΙΑΚ. Κῦρός ἐστιν. Οὗτος δὲ Κροῖσος· ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλος· ὁ δ' ὑπὲρ τούτους, Μίδας· ἐκεῖνος δὲ Ξέρξης. ΜΕΝ. Εἶτα σὲ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνῦσα μὲν τὸν Ἑλλήσποντον, (b) διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντο;—(c) Οἷος δὲ ἢ

(a) *ἀμεννηνὰ.*] Πάντες δ' εἰσὶν ὅμως νεκύων ἀμεννηνα κάρηνα. Hom.

(b) *διὰ δὲ τῶν ὀρῶν.*] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) *Οἷος.*] *What a vile wretch.*

ἦ Κροῖσός ἐσι; Τὸν Σαρδανάπαλον δὲ, ὦ Αἰακὲ, παλαίεται μοι καλὸ κόρδης ἐπίτρεψον. ΑΙΑΚ. Μηδαμῶς· διαβρύψεις γὰρ αὐτῦ τὸ χρανίον γυναικεῖον ὄν. ΜΕΝ. Οὐκᾶν ἀλλὰ προσπίξομαί γε ἀνάλως ἀνδρογύνῳ ὄντι. ΑΙΑΚ. Βάλει δέ σοι ἐπιδείξω κὴ τὰς σοφάς;
ΜΕΝ. Νὴ Δία γε. ΑΙΑΚ. Πρῶτον ἑτός σοι ὁ Πυθαγόρας ἐσί. ΜΕΝ. Χαῖρε, ὦ (a) Εὔφορβε, (b) ἦ Ἄπολλον, ἢ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νὴ, κὴ σύ γε, ὦ Μένιππε. ΜΕΝ. Οὐκ ἔτι (c) χρυσᾶς ὁ μηρὸς ἐσί σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἰδω, εἴτι σοι ἐδώδιμον

(a) Εὔφορβε.] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) ἦ Ἄπολλον.] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) χρυσᾶς ὁ μηρὸς.] Ælian says that Pythagoras shewed his golden thigh, at the public games of Crotona; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of

ἡ πήρα ἐχει. ΜΕΝ. Κυάμους, ὦ γαθέ. Ὦσε (a) ἐ τᾶτό σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς (b) δόγματα. Ἔμαθον γάρ, ὡς ἐδὲν ἴσον κύαμοι τῇ (c) κεφαλαὶ τοκήων ἐνθάδε.

(a) *ἐ τᾶτό σοι ἐδώδιμον.*] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in *Βιῶν Πρᾶσ.* But the true reason, probably, was that given by Cicero: "Ex quo etiam "Pythagoricis interdictum putatur, ne Fabâ vescerentur, "quòd habet inflationem magnam is cibus, tranquillitati "mentis, vera quærenti, contrariam." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become *Κυαμεύται, Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomn. Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) *δόγματα.*] *The opinions* of the Philosophers were, peculiarly, so called.

(c) *κεφαλαὶ τοκήων.*] Κεφαλὴ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in tes-"ticulo pars *κεφαλὴ ὀρχέως* dicitur, inferior *οὐθμην.*"—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it *κεφαλαὶ ὀρχέων.* For, where has *κεφαλὴ*, by itself, ever signified *testiculus?* And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living, creatures? Τοκήων is put for *τοκέων*, Ionice.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδης, καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτὲς, Πιτ[illegible]ακὸς, καὶ οἱ ἄλλοι. (a) Ἑπτὰ δὲ σοφῆς εἰσιν, ὡς ὁρᾷς. ΜΕΝ. Ἄλυποι ἔτοι, ὦ Αἰακὲ, μόνοι, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδὲ πολίος, ὥσπερ ἐγκυφίας ἀρτος, ὁ ταις φλυκταίναις ὅλος (b) ἐξηνθηκὼς, τίς ἐστιν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης παρών. ΜΕΝ. Ὦ (c) χαλκόπυ βέλτιστε, τί σαθὲν σεαυτὸν ἐς τὸς (d) κρατῆρας ἐνέβαλες; ΕΜΠ. (e) Μελαγχολία τις, ὦ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ (f) κόρυζα. Ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν ἐκ ἄξιον ὄντα. Πλὴν ἀλλ' ἐδὲν σε τὸ σόφισμα ὠνησεν· ἐφωράθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὦ Αἰακὲ, πῶ ποτε ἄρα ἐστί; ΑΙΑΚ. Μετὰ Νέσορος καὶ (g) Παλαμήδες ἐκεῖνος ληρεῖ τὰ

(a) Ἑπτὰ.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηνθηκὼς.] *Who-hath-broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπυ.] See your dictionary, for Empedocles.

(d) κρατῆρας.] Κρατὴρ, properly, signifies *a cup*. The caverns of the burning mount Ætna were, in Greek, called Κρατῆρες.

(e) Μελαγχόλια τις.] After Menippus had asked, τί παθὼν, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, Μελαγχολία τις ἦ. "It was some madness."

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, τὸ διὰ τῶν ῥίνων ἐκκρινόμενον ὑγρὸν λεπτὸν, *the thin fluid secreted through the nostrils* by the name of κόρυζα. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of κόρυζα, or *drivelling*, to madness.

(g) Παλαμήδες.] Socrates, upon his trial, spoke thus to the Athenian judges: "If death be but a journey hence to "another place, and it be true, what is reported, that all "who died are there, what greater good, judges, can befall "a man, than there to converse with those just judges,

πολλά. ΜΕΝ. Ὅμως ἐθελόμεν ἰδεῖν αὐτὸν, εἴπερ ἐνθάδε ἐστίν. ΑΙΑΚ. Ὀρᾷς τὸν Φαλακρόν; ΜΕΝ. Ἅπαντες Φαλακροί εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνώρισμα. ΑΙΑΚ. Τὸν σιμὸν λέγω. ΜΕΝ. Καὶ τοῦθ' ὁμοίως· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὦ Μένιππε; ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἅιδου; ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τά γε σχήματα αὐτὰ, ἢ τὰ βαδίσματα εἰ διάσαιτό τις, ἄκροι φιλόσοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοί (b) Ἀρίσιππος, ἢ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρα, ὁ δὲ τὲς ἐν Σικελίᾳ τυράννες (c) θεραπεύειν ἐκμαθών. ΣΩΚΡ.

" Minos, Æacus, and Rhadamanthus, and with Palamedes, " or Ajax, or any other who hath died by an unjust judg- " ment?" Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, " O! yonder he is, to be sure, " comforting himself with Nestor and Palamedes, his " fellow-sufferers, whose company he so much longed for."

(a) πολλοὶ.] Immediately after this πολλοὶ, the *MS* goes on thus: ΣΩΚΡ. Μάλα πολλὲς ἐώρακα. ΜΕΝ. Ἀλλ' ἐώρακας, οἶμαι, οἷος ἦ παρὰ σοί Ἀρίσιππος, ἢ Πλάτων αὐτός, ὁ μὲν, &c. *Græv.*

(b) Ἀρίσιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum.*

(c) θεραπεύειν ἐκμαθών.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words τυῤῥαννιῶσιν, *savoured of tyranny;* for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

Περὶ ἐμοῦ δὲ τί φρονοῦσιν; ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἰ τάχα τοιαῦτα. Πάλαι ἔν σε θαυμάσιον οἴονται ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι (a) ταῦτα, (δεῖ γάρ, οἶμαι, τἀληθῆ λέγειν) ἐδὲν εἰδότα. ΣΩΚΡ. (b) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτός· οἱ δὲ, εἰρωνείαν, φασὶ τὸ πρᾶγμα εἶναι. ΜΕΝ. Τίνες δὲ ἄτοί εἰσιν οἱ περὶ σέ; ΣΩΚΡ. Χαρμίδης, ὦ Μένιππε, καὶ Φαίδρος, καὶ ὁ τῆ Κλεινίᾳ. ΜΕΝ. Εὖγε, Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σεαυτῆ τέχνην, καὶ ἐκ ὀλιγωρεῖς τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; Ἀλλὰ πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ. ΜΕΝ. Οὐ, μὰ Δί', ἐπὶ τὸν Κρῆσον γὰρ καὶ Σαρδανάπαλον ἄπειμι. πλησίον οἰκήσων αὐτῶν. Ἔοικα γὰν ἐκ ὀλίγα γελάσεσθαι, οἰμωζόντων ἀκόων. ΑΙΑΚ Καγὼ ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ διαφυγών. Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε. ΜΕΝ. Ἀτιθι. Καὶ ταυτὶ γὰρ ἱκανὰ, ὦ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(a) *ταῦτα*.] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: Ἔλεγε δὲ καὶ προσμαίνειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(b) Καὶ αὐτὸς ἔφασκον.] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in Apolog.

ΔΙΑΛ. κδ'. Μένιππος ἢ Κερβέρου.

Lucian's death of Socrates.

ΜΕΝ.—Ὦ Κέρβερε, (συγγενὴς γάρ εἰμί σοι, κύων ἢ αὐτὸς ὤν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷόν ἦν ὁ Σωκράτης, ὁπότε κατηει πρὸς ὑμᾶς. Εἰκὸς δέ σε Θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ ἢ ἀνθρωπικῶς φθέγγεσθαι, ὁπότ' ἐθέλοις. ΚΕΡΒ. Πόῤῥωθεν μέν, ὦ Μένιππε, παντάπασιν εἴδοκει ἀτρέπτῳ προσώπῳ προσιέναι, ἢ ἐ πάνυ δεδιέναι τὸν θάνατον δοκῶν, ἢ τέτ' ἐμφῆναι (a) τοῖς ἔξω τὰ ἡμῖν ἐσώσιν ἐθέλων. Ἐπεί δὲ κατέκυψεν εἴσω τῆ χάσματος, ἢ εἶδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν (b) δακὼν τῷ κωνείῳ, κατίσπασα τὰ ποδός, ὥσπερ τὰ βρέφη (c) ἐκώκυε, ἢ τὰ ἑαυτῆ παιδία ὠδύρετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κωνείῳ δακὼν.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, κωνείῳ δακὼν, for death; because death may, indeed, be naturally said to seize Socrates κωνείῳ, with the hemlock, or the juice of hemlock, which was the poison he had drank. Κώνειον is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκώκυε.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

καὶ πᾶσιν τοῖς ἐγένετο. ΜΕΝ. Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν, καὶ ἐκ ἀληθῶς καταφρονεῖ τοῦ πράγματος; ΚΕΡΒ. Οὔκ. Ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ εἶφα, κατεθρασύνετο, ὡς δῆθεν ἐκ ἄκων πεισόμενος, ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. Καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ σομίς τολμηροί, καὶ ἀνδρεῖοι, τὰ δ' ἔνδοθεν, (a) ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοί κατελήλυθέναι ἐδόξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ ὅτι μὴ ἀναγκαζόμενοι ἐφεύγετε, μηδ' ὠθούμενοι, ἀλλ' ἑκουσίοις, γελῶντες, οἰμώζειν παραγγειλάντες ἅπασιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἔλεγχος.] This word, in the masculine gender, as here, signifies *a proof;* in the neuter, *a scoundrel.*

ΔΙΑΛ. κε'. Χάρωνος καὶ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον, or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρατε, τὰ ποσπμία. ΜΕΝ. Βοά. εἰ τοῦτό σοι ἤδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημὶ ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις ὁβολὸν μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, ἐκ οἶδα· ἐγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἕξεις σε νὴ τὸν Πλάτωνα, ὦ μιαρέ, ἢν μὴ ἀποδῷς. ΜΕΝ. Καγὼ τῷ ξύλῳ (b) σοῦ κατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην ἂρ' ἦσθ πεπλευκὼς τοσοῦτον πλοῦν;

(b) σοῦ.] *MS. Grav.*

(c) Μάτην, &c.] *Gravius* says, the sense here is, "Then "you shall, to no purpose, have made this so great a passage, "since you have not brought your ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδύτω, ὃς με παρέδωκέ σοι.
ΕΡΜ. Νὴ Δία ἀκέραιον, εἰ μέλλω γε κἀ ὑπερεκλύνειν τῶν νεκρῶν.
ΧΑΡ. Οὐκ ἀποχήσομαί σε. ΜΕΝ. Τέτυ γε ἕνεκα ἰσωλκήσας τὸ πορθμεῖον, παραμένω· πάλιν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;
ΧΑΡ. Σὺ δ' ἐκ ἤδεις ὡς κομίζειν δίον; ΜΕΝ. Ἤδειν μέν, ἐκ εἶχον δέ. Τί ἄν; Ἐχρῆν διὰ τέτο μὴ ἀποθανεῖν; ΧΑΡ. Μόνος ἐν αὐκήσει πρῶκα πεπλευκέναι; ΜΕΝ. Οὐ πρῶκα, ὦ βέλτιστε· καὶ γὰρ ἤλπισα, κἀ τῆς κώπης ἐτελαδόμην, κἀ ἐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιδατῶν. ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ παρόντα. Τὸν ὄβολον ἀποδέναί σε δεῖ· ὁ γὰρ Φίλιος ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ με αὖθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα κἀ πληγὰς ἐπὶ τέτοις παρὰ τᾶ Αἰακᾶ προσλάβω. ΜΕΝ. Μὴ ἐνόχλει ἔν. ΧΑΡ. Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις. ΜΕΝ. (a) Θέρμες, εἰ Φίλεις, κἀ τῆς Ἑκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τᾶτον ἡμῖν, ὦ Ἑρμᾶ, τὸν κύνα ἤγαγες; Οἷα δὲ κἀ πλάλει παρὰ τὸν πᾶλε, τῶν ἐπιδατᾶν ἁπάντων καταγελᾶν, κἀ ἐπισκώπτων, κἀ μόνος ἄδων, οἰμωζόντων ἐκείνων; ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπέρασευσας; ἐλεύθερον ἀκριδῶς, κἀδενὸς αὐτῷ μέλει. Οὗτός ἐσιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάθω ποτέ. ΜΕΝ. Ἄν ἄορ, ὦ βέλτιστε—δὶς δὲ ἐκ ἂν λάθοις.

But, a friend thinks that this interpretation of *Grævius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great a voyage *gratis*." Which is the received sense.

(a) Θέρμες, &c.] See the notes upon the 8th dialogue.

ΔΙΑΛ. κϛ'. Διογένες κἀ Μαυσώλε.

The vanity of Mausclus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—Ὦ Κὰρ, ἐπί τίνι μέγα φρονεῖς, κἀ πάντων ἡμῶν πρωτιμᾶσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μέν, ὦ Σίνωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἁπάσης, ἤρξα δὲ κἀ Λυδῶν ἐνίων· κἀ νήσες δέ τινὰς ὑπηγαγόμην, κἀ ἄχρι Μιλήτε ἐπέδην, τὰ πολλὰ τῆς Ἰωνίας

καταγριφόμενον. Καὶ καλὸς ἦν, ἢ μέγας, ἢ ἐν πολέμοις κραιπερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνῆμα παμμέγεθες ἔχω ἐπικείμενον, ἡλίκον ἐκ ἄλλου νεκροῦ, ἀλλ' ἐδέ ὅτως ἐς κάλλος ἐξησκημένον, ἵππων ἢ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθῳ τῷ καλλίστῳ· οἷον ἐδὲ νεὼν εὕροις τις ἂν ῥᾳδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φῂς, ἢ τῷ κάλλει, ἢ τῷ βάρει τὰ τάφῳ; ΜΑΥΣ. Νὴ Δί' ἐπὶ τούτοις. ΔΙΟΓ. Ἀλλ', ὦ καλὲ Μαύσωλε, ἔτε ἡ ἰσχύς ἔτι σοι ἐκείνη, ἔτε ἡ μορφὴ πάρεστιν. Εἰ γάν τινα ἐλοίμεθα δικαστὴν εὐμορφίας περὶ, ἐκ ἔχω εἰπεῖν τίνα ἕνεκα τὸ σὸν κρανίον πρωτιμηθείη ἂν τῆς ἐμῆς· φαλακρὰ γὰρ ἄμφω, ἢ γυμνά, ἢ τὰς ὀδόντας ὁμοίως προφαίνομεν, ἢ τὰς ὀφθαλμὰς ἀφῃρήμεθα, ἢ τὰς ῥῖνας ἀποτετριμμένας. Ὁ δὲ τάφος, ἢ οἱ πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδεικνυσθαι, ἢ φιλοτιμεῖσθαι περὸς τὰς ξένας, ὡς δή τι μέγα οἰκοδόμημα αὐτοῖς ἐστί· σὺ δὲ, ὦ βέλτιστε, ἔχ ὁρῶ ὅ, τι ἀπολαύεις αὐτῶ, πλὴν εἰ μὴ τῦτο φῂς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος. ΜΑΥΣ. Ἀνόητα ἔν μοι ἐκεῖνα φάνται, ἢ ἰσότιμος ἔσται Μαύσωλος ἢ Διογένης; ΔΙΟΓ. Οὐκ ἰσότιμος, ὦ γενναιότατε Μαύσωλος μὲν γὰρ οἰμώξεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ᾤετο. Διογένης δὲ καταγελάσεται αὐτῦ. Καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῷ ἔρεῖ ἑαυτῦ ὑπὸ Ἀρτεμισίας τῆς (a) γυναικὸς ἢ ἀδελφῆς κατεκευασμένον· ὁ Διογένης δὲ, τῦ μὲν σώματος εἰ καί τινα τάφον ἔχει, ἐκ οἶδεν, ἀδὲ γὰρ ἔμελεν αὐτῷ τότε. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτῦ καταλέλοιπεν, ἀνδρὸς βίου βεβιωκώς, ὑψηλοτέρου, ὦ Καρῶν ἀνδραποδίσατε, τῦ σῦ μνήματος, ἢ ἐν (b) βεβαιοτέρᾳ χωρίᾳ κατεσκευασμένου.

(a) *γυναικὸς ἢ ἀδελφῆς.*] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) *βεβαιοτέρᾳ χωρίᾳ.*] That is, *in the esteem of mankind.*

ΔΙΑΛ. κζ'. Νιρέως, Θερσίτου, καὶ Μενίππου.

The vanity of beauty.

ΝΙΡ.—Ἰδοὺ δή, Μένιππος ὁτοσὶ δικάσει πότερος εὐμορφότερός ἐσιν. Εἰπὲ, ὦ Μένιππε, ὁ καλλίων σοι δοκῶ; ΜΕΝ. Τίνες δὲ καί ἐστε; Πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι. ΝΙΡ. Νιρεὺς καὶ Θερσίτης. ΜΕΝ. Πότερος ὁ Νιρεὺς, καὶ πότερος ἓν ὁ Θερσίτης; Οὐδέπω γὰρ τοῦτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὁμοιός εἰμί σοι, καὶ ἐδὲν τηλικοῦτον διαφέρεις, ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπῄνεσεν, ἁπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοξὸς ἐγὼ καὶ ψεδνὸς ἐδὲν χείρων ἐφάνην τῷ δικαστῇ. (a) Ὥρα δέ σοι, ὦ Μένιππε, ὁντινα καὶ εὐμορφότερον ἡγῇ. ΝΙΡ. Ἐμὲ τὸν Ἀγλαΐας καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. ΜΕΝ. Ἀλλ' ἐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι. κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια· τὸ δὲ κρανίον, ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπλον τὸ σὸν· ἁλαπαδνὸν γὰρ αὐτὸ, καὶ ἐκ ἀνδρῶδες ἔχεις. ΝΙΡ. Καί μην ἦρξ' Ὅμηρον, ὁποῖός ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς. ΜΕΝ. Ὀνείρατά μοι λέγεις. Ἐγὼ δὲ ἃ βλέπω, καὶ νῦν ἔχεις ἐκεῖνα δὲ οἱ τότε ἴσασιν. ΝΙΡ. Οὐκοῦν ἐγὼ εἰλαῦθα εὐμορφάτερός εἰμι, ὦ Μένιππε; ΜΕΝ. Οὔτε σὺ, ἔτε ἄλλῳ εὐμορφῷ· ἰσοτιμία γὰρ ἐν ᾅδῃ, καὶ ὁμοιοι ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

(a) Ὥρα δέ σοι.] *Grævius* hath it, Ὥρα δὲ σὺ, *See*, or, *consider you*; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

ΔΙΑΛ. κη'. Μενίππῳ καὶ Χείρωνι.

Contentment necessary in all circumstances.

ΜΕΝ.—Ἤκουσα, ὦ (a) Χείρων, ὡς Θεὸς ὢν ἐπιθυμήσειας ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας, ὦ Μένιππε. Καὶ τέθνηκα, ὡς ὁρᾷς, ἀθάνατος εἶναι δυνάμενος. ΜΕΝ. Τίς δέ σε ἔρως τῆ θανάτῳ ἔσχεν, ἀνεράστῳ τοῖς πολλοῖς κρήματος; ΧΕΙΡ. Ἔρῶ σοι, ὡς ἂν ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. ΜΕΝ. Οὐκ ἡδὺ ἦν ζῶντα ὁρᾶν τὸ φῶς; ΧΕΙΡ. Οὐκ, ὦ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ οὐχ ἁπλῆν ἡγοῦμαι εἶναι. (b) Ἐγὼ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀπολαύοντα to ἠκολούθουν, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίκ. φωτὸς, τροφῆς (αἱ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα, ἑξῆς ἕκαστοι, ὥσπερ ἠκολούθουν ἀλλήλοις) ἐνεπλήσθην γῆν αὐτῶν.—] translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίᾳ, φωτὸς, τροφῆς, (αἷ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα· ἐξῆς ἕκαστον, ὥστερ ἀκολουθοῦντα θάτερον θατέρῳ) ἐνεπλήσθην γῆν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μεταστρέφειν ὅλως· τὸ τερπνὸν ἦν. MEN. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν ᾅδου δὲ πῶς φέρεις, ἐφ' ἃ προελόμενος αὐτὰ ἥκεις; ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἱστομυθία πάνυ δημοτικόν. καὶ τὸ περᾶγμα εἶδεν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ. Ἄλλως τε, οὐδὲ διψῶν, ὥσπερ ἄνω, ἔτε πεινῶν δεῖ, ἀλλ' ἀνεπιδεεῖς τῶν ἀπάντων ἐσμέν. MEN. Ὅρα, ὦ Χείρων, μὴ (a) περιπίπλῃς σεαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περισῇ. ΧΕΙΡ. Πῶς τοῦτο φῄς; MEN. (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοιον ἀεὶ καὶ ταὐτὸν ἐγένετό σοι προσκορὲς, καὶ ἐνταῦθα ὁμοια ὄντα, προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δῆσει μετασολὴν γε ζηλεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βιον, ὅπερ οἶμαι ἀδύνατον. ΧΕΙΡ. Τί ἦν ἂν παθοί τις, ὦ Μένιππε; MEN. Ὅπερ, οἶμαι, καὶ φασὶ συνετὸν ὄντα ἀρίσκεσθαι, καὶ ἀγαπᾷν τοῖς παροῦσι, καὶ μηδὲν αὐτῶν ἀφόρητον οἴεσθαι.

compare them with the text, which I have left as I found it: "Verum, cum ego semper viverem, iisdemque fruerer sole, "luce, cibo, tum horæ eadem recurrerent, reliqua item om- "nia, quæcunque contingunt in vita, reciproco quodam orbe "redirent, atque aliis alia per vices succederent; satietas vi- "delicet eorum me cepit.

The natural signification of ὥρα is *tempestas, a season of the year*, not *hora, an hour*. And to take ὧραι, here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning *seasons of the year*.

(a) περιπίπλῃς.] Stephanus shews that περιπίπλω often signifies, *quodam circuitu revolvi*, and περιπίπλειν ἑαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare*, aut, *sibi ipsi contradicere*. And περισῇ, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle ἢ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κδ'. Διογένης, Ἀντισθένης, καὶ Κράτητος.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντίσθενες καὶ Κράτης, σχολὴν ἄγομεν· ὥστε τί ἐκ ἄπιμεν (b) εὐθὺ τῆς καθόδου περιπατήσοντες, ὑψόμενοι τὰς κυτιόντας, οἷοί τινές εἰσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίωμεν, ὦ Διόγενες. Καὶ γὰρ ἂν τὸ θέαμα ἡδὺ γένοιτο τὰς μὲν δικρύοντας αὐτῶν ὁρᾶν, τὰς δὲ ἐκβλεύοντας ἀφειδῶναι· ἔνιας δὲ μόλις κατιόντας, καὶ ἐπὶ τραχήλου ὠθουμένους τῷ Ἑρμοῦ, ὁμοῦ ἀντιβαίνοντας, καὶ ὑπτιάζειν ἀνειρειδοντας, ἐδὲν δέον. ΚΡΑΤ. Ἐγὼ γὰρ καὶ διηγήσομαι ὑμῖν, ἃ εἶδον ὁπότε καίρειν, καὶ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὦ Κράτης· ἔοικας γάρ τινα παιγνίαν ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαθέαινον ἡμῖν· ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλούσιος, ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὕπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἐν Ἰσμηνοδώρας (ἐπεφόνευτο γὰρ ὑπὸ λῃστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσῖνα, οἶμαι, βαδίζων) ἕσεύέ τε, καὶ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε, καὶ τὰ παιδία τὰ νεογνὰ, ἃ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθρὰς χωρία πανέρημα ὄντα ὑπὸ τῶν πολέμων διοδεύων, δύο μόνας οἰκέτας ἐπήγετο· καὶ ταῦτα. Φιάλας πέντε χρυσᾶς, καὶ κυμβία τέτταρα μεθ' ἑαυτὸ ἔχων. Ὁ δ' Ἀρσάκης (γεραιὸς γὰρ ἤδη, καὶ νὴ Δί' ἐκ ἄσεμνος τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ἤχθετο, καὶ ἠγανάκτει πεζὸς βαδίζων, καὶ ἤξίει τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μιᾷ πληγῇ ἀμφότεροι διαπαρέντες ὑπὸ Θρᾳκός τινος πελτασοῦ, ἐν τῇ ἐπὶ τῷ Ἀραξῇ πρὸς τὴν (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺ τῆς καθόδ.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδ. *Steph.*

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδοξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination ην owing to an error in transcribing.

διηγεῖτο, πολὺ τῶν ἄλλων προϋπεξορμήσας. Ὑποσὰς δὲ ὁ Θρᾷξ, τῇ πέλτῃ μὲν ὑποδὺς, ἀποσείεται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑποθεὶς τὴν σάρισσαν, αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ΑΝΤ. Πῶς οἴον τε, ὦ Κράτης, μιᾷ πληγῇ τᾶτο γενέσθαι; ΚΡΑΤ. Ῥᾴστα, ὦ Ἀντισθένες. Ὁ μὲν γὰρ ἐπήλαυνεν, εἰκοσίπηχύν τινα κοντὸν προβεβλημένος· ὁ Θρᾷξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀτειρέστατον τὴν προσβολὴν, καὶ παρῆλθεν αὐτὸν ἡ ἐλκουσὶ, ἐς γόνυ ὀκλάσας δέχεται τῇ σαρίσσῃ τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον, ὑπὸ θυμῷ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διελκύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βυθὸν διαμπᾶξ ἀχρὶς ὑπὸ τὴν πυγήν. Ὁρᾷς οἷόν τι ἐγένετο· ἐν τῷ ἀνδρὶ, ἀλλὰ τῷ ἵππῳ μᾶλλον τὸ ἔργον. Ἡγεμάκτει δὲ ὅμως, ὁμότιμος ὢν τοῖς ἄλλοις, καὶ ἤδη ἱππεὺς κατέναι.—Ὁ δέ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἁπαλὸς τὼ ποδὲ, καὶ ἐδ' ἑσέναι χαμαὶ, ἐκ ὅπως βαδιζεῖν ἐδύνατο. ἡ Πάσχοντι δ' αὖτο ἀτεχνῶς Μῆδοι πάντες, ἐπεὶ ἀποδῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητί, μόλις βαδίζουσιν. Ὥστε ἐπεὶ καβαλᾶν ἑαυτὸν ἔκειτο, καὶ ἐδημιήχει μηχανῇ ἀνίσασθαι ἤθελεν, ὁ βέλτιστε Ἑρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ σπερχεῖον· ἐγὼ δὲ ἐγέλων. ΑΝΤ. Καγὼ δὲ, ὅτε καθῆειν, ἐδ' ἀνέμιξε ἑμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφεὶς οἰμώζοντας αὐτὲς, προσδραμὼν ἐπὶ τὸ προθυρεῖον, προκατέλαβον χώραν, ὡς ἂν ἐπιτηδειώς πλεύσαιμι. Παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἐδάκρυόν τε, καὶ ἐναυτίων· ἐγὼ δὲ μάλα ἐτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντισθένες, τοιούτων ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστὴς, ὁ ἐκ Πειραιῶς, καὶ Λάμπις ὁ Ἀκαρνὰν, ξεναγὸς ὤν, καὶ Δάμις ὁ πλούσιος ἐκ Κορίνθου, συγκατῆσαν· ὁ μὲν Δάμις ὑπὸ τῶ παιδὸς ἐκ φαρμάκων ἀποθανών· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίδ τῆς ἑταίρας, ἀποφάξας ἑαυτόν· ὁ δὲ Βλεψίας λιμῷ ἅλλοις ἐλέγετο (a) ἀπεσκληκέναι, καὶ ἐδήλε ἀχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὁν τρόπον ἀποθάνοι.—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱὸν, "Οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτέ, ὃς τάλαντα ἔχων ὁμῆ "χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκονταέτης ὤν, ὀκτωκαιδεκαέτει νεα- "νίσκῳ τέτταρας ὀβολὰς παρεῖχες."—"Σὺ δὲ, ὦ Ἀκαρνὰν, (ἔσενε γὰρ κωμεῖνος, καὶ κατηρᾶτο τῇ Μυρτίῳ) τί αἰτιᾷ τὸν ἔρωτα, σαυτὸν δὲ οὔ; "Ος τὲς μὲν πολεμίες οὐδὲ ὠπόλε ἔτρεσας, ἀλλὰ φιλοκινδύνως "ἠγωνίζω περὶ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίε, καὶ δακρύων

(a) ἀπεσκληκέναι.] From ἀποσκλήμι, *exaresco.*

The word must here signify, *the Cappadocian*, i. e. *the king of the Cappadocians.*

" ἐπιπλέοντας καὶ γενόμενον, ἄλλως ὁ γενναῖος."—Ὁ μὲν Βλεψίας αὐτὸς, ἑαυτὸν καταγέλαστον ποιήσας φάσκων πολλὴν τὴν εὐνοιαν, ὅτι χρήματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις εἰς, ἀεὶ βιώσεσθαι ὁ μάταιος νομίζων.—Πλὴν ἔμοί γ᾽ ἐκ τῆς τύχης ἔστι τερπωλὴν παρίσχον τότε γενόντες.—Ἀλλ᾽ ἤδη μὲν ἐπὶ τῷ σοφιστῇ ἐσμέν. Ἀποβλέπειν χρὴ καὶ ἀποσκοπεῖν πορρώθεν τὰς ἀφικνουμένας. Βαθεῖαι πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες, πλὴν τῶν νεογνῶν τέκνων καὶ νηπίων. Ἀλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τοῦτο; Ἆρα τὸ (a) φίλτρον αὐτὸς ἔχει τὸ βίᾳ; Τοῦτον ἐν τῷ ὑπέργηρων ἐρεσθαι βούλομαι.—" Τί δακρύεις τηλικοῦτος ἀποθανών; Τί ἀγανακτεῖς, " ὦ βέλτιστε, καὶ ταῦτα, γέρων ἀφιγμένος; Ἦπου βασιλεὺς ἦσθα; " ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ " τοῦτο. ΔΙΟΓ. Ἆρα ἐν ἐπλήτεις εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν " ἀπολιπόντα τεθνάναι; ΠΤΩΧ. Οὐδὲν τοιοῦτον· ἀλλ᾽ ἔτι μὲν " ἐγεγόνειν ἀμφὶ τὰ ἐνενηκοντα. Βίον δὲ ἄπορον ἀπὸ καλάμου καὶ " ὁρμιᾶς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὤν, ἀτεκνός τε, καὶ πρεσβύτης " χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἶτα τοιοῦτος ὢν, ζῆν ἤθελες; " ΠΤΩΧ. Ναί. Ἡδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν καὶ Φευκτέον. " ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ χρεών, καὶ " ταῦτα, ἡλικιώτης ὢν τῷ πορθμέως. Τί ἂν ἄν τις ἔτι λέγοι περὶ " τῶν νέων, ὁπότε οἱ τηλικοῦτοι φιλόζωοί εἰσιν; Οὐκ ἐχρῆν διώκειν " τὸν θάνατον, ὡς τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον."—Ἀλλ᾽ ἐπίσωμεν, μὴ καί τις ἡμᾶς ὑπιδηται, ὡς ἀποδρασιν βουλεύοντας, ὁρῶν περὶ τὸ σῶμα εἱλυμένους.

(a) *φίλτρον.*] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, " Are " they *befhiltered*, or *bewitched*, with the love of life?"

ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ΑΓΑΜ.—Εἰ σὺ μανείς, ὦ Αἶαν, σεαυτὸν ἐφόνευσας, (a) ἐμελισσας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾷ τὸν Ὀδυσσέα; Καὶ πρώην, ὅτε προσέβλεψας αὐτόν, ὁπότε ἥκει μανιευσόμενος, ὅτε προσεπαῖν ἤξίωσας ἄνδρα συσταλιώτην, καὶ ἑταῖρον· ἀλλ' ὑπεροπλικῶς, μεγάλα βαίνων, παξῄλθες. ΑΙΑΣ. Εἰκότως, ὦ Ἀγάμεμνον· αὐτὸς γάρ μοι τῆς μανίας αἴτιος καλῇ, μόνος ἀνθεταθεὶς ἐπὶ τοῖς ὅπλοις. ΑΓΑΜ. Ἠξίεις δὲ ἀναναγώνιστος εἶναι, καὶ ἀκονιτὶ κρατεῖν ἁπάντων; ΑΙΑΣ. Ναί, τάγε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ παναπλία, τὸ ἀνεψιὸς γε ὤσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες ἀπεπαισθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἄθλων. Ὁ δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα καλακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίει εἶναι, καὶ ἐπιστηδειότερος ἔχειν τὰ ὅπλα. ΑΓΑΜ. Αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἥ, δέον σοι τὴν κληρονομίαν τῶν ὅπλων παραδιδόναι συγγενεῖ γε ὄλῃ, φέρεσα, ἐς τὸ κοινὸν κατέθετο αὐτά. ΑΙΑΣ. Οὐκ· ἀλλὰ τὸν Ὀδυσσέα, ὃς (b) ἀντεποιήθη μόνος. ΑΓΑΜ. Συγγνώμη, ὦ Αἶαν, εἰ ἄνδρωπος ὢν ἁρίσχυρη δόξῃς ἡδίστη φρᾶγμα εἶναι, ὑπὲρ ἃ καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σε, καὶ ταῦτα, παρὰ (c) Τρωσὶ

(a) ἐμελίσας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομαι hath its genitive case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιῆται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as *φιλονεικέω, æmulor*; which is justly remarked.

(c) Τρωσὶ δικασταῖς. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his Odyssea, said,

Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

> Οἱ ῥὰ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται,
> Οὐ τινὶ ἠρὰ φέροντες, ἔπει μαλὰ πάντας Ἀχαιὺς.
> Ἰσὸν ἀπεχθαίρεσι, κάκης μεμνήμενοι ἄτης.
>
> *Coint. Smyrn.* Lib. V.

Thus, in plain English:

> Who will upon them a right judgment form,
> Not either favouring; since, alike, they hate
> The Grecians all, still in their minds retaining
> Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασαῖς. ΑΪΑΣ. Οἶδα ἐγὼ, ἤτίς με κατεδίκασεν· ἀλλ' ἡ Θέμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γὰρ Ὀδυσέα μὴ ἐχὶ μισεῖν ἐκ ἂν δυναίμην, ὦ Ἀγάμεμνον, ἐὸ εἰ αὐτὸ μοι Ἀθηνᾶ τῦτο ἐπιτάτλοι.

ΔΙΑΛ. λα'. *Μίνως ἢ Σωσράτης.*

The absurdity of predestination. *fate*

ΜΙΝ.—Ὁ μὲν λῃσὴς ἔτος Σώσρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. Ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀπόλωθείς, ὑπὸ τῶν γυπῶν κειρέσθω ἢ αὐτὸς τὸ ἧπαρ. Ὑμεῖς δὲ οἱ ἀγαθοὶ, ἄπιτε καλὰ τάχος ἐς τὸ Ἠλύσιον πεδίον, ἢ τὰς μακάρων νήσυς κλοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δέξω λέγειν. ΜΙΝ. Νῦν ἀκέσω αὖθις; Οὐ γὰρ ἐξελήλεγξαι, ὦ Σώσρατες, πονηρὸς ὢν, ἢ τοσέτως ἀπειλονώς; ΣΩΣΤ. Ἐλήλεγμαι μέν· ἀλλ' ὅρα, εἰ δικαίως κολασθήσομαι. ΜΙΝ. Καὶ πόνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (a) ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι ἐρήσομαί σε. ΜΙΝ. Λέγε, μὴ μακρὰ μόνον, ὅπως ἢ τὰς ἄλλας διακρίνωμεν ἤδη. ΣΩΣΤ. Ὁπόσα ἐπράτθομεν ἐν τῷ βίῳ, πότερα ἑκὼν ἔπραττον, ἢ ἐπεκέλωτό μοι ὑπὸ τῆς Μοίρας; ΜΙΝ. Ὑπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκοῦν ἢ οἱ χρηστοὶ ἀπαύλες, ἢ οἱ πονηροὶ δοκοῦντες ἡμεῖς, ἐκείνῃ ὑπηρέτθημεν ταῦτα δρῶμεν; ΜΙΝ. Ναί, τῇ Κλωθοῖ, ἢ ἑκάστῳ ἐπέτραξε γεννηθέντι τὰ πρακτέα. ΣΩΣΤ. Εἰ ἔν τις ἀναγκασθεὶς ὑπ' ἄλλε φονεύσειέν τινα, ἃ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἷον, δήμιος, ἢ δορυφόρος· ὁ μὲν δικασῇ πεισθείς, ὁ δὲ τυράννῳ) τίνα αἰτιάσῃ τὸν φόνε; ΜΙΝ. Δῆλον ὡς τὸν δικασθέντα, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτὸ ὑπηρετεῖ γὰρ τῦτο ὄργανον ὂν πρὸς τὸν θυμὸν, τῷ τρώτως παρασχόντι τὴν αἰτίαν. ΣΩΣΤ. Εὖγε, ὦ Μίνως, ὅτι ἢ ἐπιδαψιλεύῃ τῷ

(a) ἀπόκριναί.] *Answer* me. This, in effect, means *dispute* or *argue* with me: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδείγματι. Ἦν δέ τις, ἀποστείλαντος τοῦ δεσπότου, ἥκῃ αὐτὸς χρυσοῦν ἢ ἄργυρεον κομίζων, τίνι τὴν χάριν ἴσεον, ἢ τίνα εὐεργέτην ἀναγραπτέον; ΜΙΝ. Τὸν πέμψαντα, ὦ Σώκρατες· διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκοῦν ὁρᾷς, πῶς ἀδίκα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους, ὧν ἡ Κλωθὼ προσέταττε, κοὐ τοὺς τιμῶν τοὺς δικονησαμένους ἀλλοτρίοις ἀγκυθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἂν, ὡς ἀνθιλέγειν δυναιὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστέλαγμένοις. ΜΙΝ. Ὦ Σώκρατες, πολλὰ ἴδοις ἂν κοὐκ ἄλλα ἢ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξελάζοις. Πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἑτεροδοξίσεως, διότι ἐ λγεῖς μόνον, ἀλλὰ κοὐ σοφιεῖς τις εἶναι δοκεῖς.—Ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, κοὐ μηκέτι κολαζέσθω.—Ὅρα δὲ, μὴ κοὐ τὰς ἄλλας νεκρὰς ἐρωτᾷν τὰ ὅμοια διδάξῃς.

ΔΙΑΛ. λϛ'. Μένιππος, ἢ Νεκυομαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

ΜΕΝ. (a) Ὦ Χαῖρε μέλαθρον, πρόπυλά θ' ἑστίας ἐμῆς.
Ὡς ἄσμενός σ' ἐσῆλθον, ἐς φάος μολών.—

(a) Ὦ Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

——*Pauci quos æquus amavit*
Jupiter, aut ardens evexit ad æthera virtus.

And

Genitti,

ΦΙΛ. Οὐ Μένιππος ἔτός ἐσιν ὁ κύων; Οὐμενοῦν ἄλλος, (a) εἰ μὴ ἐγὼ παραδλέπω Μενίππως ὅλως. Τί δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τὲ σχήματος, (b) πῖλος, καὶ λύρα, καὶ λεοντή; Προσῖλέον δὲ ὁμως αὐτῷ.—Χαῖρε ὦ Μένιππε. Καὶ πόθεν ἡμῖν ἀφῖξαι; Πολὺν γὰρ χρόνον ἀ πέρηνας ἐν τῇ πόλει. ΜΕΝ. 5

(c) Ἥκω νεκρῶν κευθμῶνα, καὶ σκότε πύλας λιπὼν,
Ἵν' ἄδδης χωρὶς ὦκισαι Θεῶν.

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all* Menippus's. This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in* Menippus's. Grævius, by the authority of a *MS*, puts a full stop after παραδλέπω, and writes it Μένιππος ὅλος, *He is all over* Menippus.

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or *cap*, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut "nobilis exprimeretur, pileatus pingi est solitus, quemad-"modum & dioscurorum nobilitatem pileis novimus adum-"bratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) Ἥκω νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's Hecuba. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, καὶ ζρασὺς τὲ νὲς πλέον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juventa haud paululum impotentior*; making τὲ νὲς the genitive case of πλέον, consi-

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών, κἄτ' ἐξ ὑπαρχῆς ἀναβεβίωκεν; MEN.

Οὔκ· ἀλλ' ἐτ' ἔμπνουν αἰδὼς μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς ἢ παραδόξου ταύτης ἀποδημίας; MEN.

Νεότης μ' ἐπῆρε, καὶ θράσος τῷ νέῳ πλέον.

dered as the neuter gender of the comparative πλέων; so that, in the strict rendering, he must mean πλέον νέα, *impotentior Juvene;* that is, as I take it, *stronger*, or *more vehement, than a youth;* that is, *than the eagerness of a youthful mind.* But I cannot see how πλέον, being the neuter comparative of πολὺς, can signify *impotentior;* or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of τῷ νέῳ; because I can see no consistent meaning in *audacia major juvene;* and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making πλέον an adverb, to be joined to ἐπῆρε. Πλέον is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus*, or *fiducia, juvenis magis* "incitavit me," it would, I think, be sense: but, still the manner of expression seems singular, aukward, and unclassical.—Not much less so appears to me the taking of πλέων for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider πλέον as the neuter gender of πλέος, *plenus*, and understand, by πλέον τῷ νέῳ *full of the youth.* But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The *MS* has it, καὶ θράσος τῷ νέῳ πλέον: which will make tolerable sense thus, "Youth excited me, "and the courage of my mind still more." The *MS* is quoted by Grævius.

One friend would render it thus in English, "Youth, and "boldness πλέον *greater than that* of a youth, hurried me." And another approves of πλέον νέα, "full of the youth;" that is, "full of confidence:" because youth is apt to be confident.

ΦΙΛ. Παῦσαι, μακάριε, τραγῳδῶν, καὶ λέγε ἑτοῖσί πως ἁπλῶς, (a) καθαδὰς ἀπὸ τῶν ἰαμβείων, τίς ἡ σολή, τί σοι τῆς κάτω πορείας ἔδοξεν; ΜΕΝ. Ἄλλως γὰρ ἐκ ἡδεῖά τις, ἐδὲ ἀπότιτος ἡ ὁδός.

(b) Ὦ φιλότης, χρειώ με κατήγαγεν εἰς Ἄϊδαο,
Ψυχὴ χρηισόμενον Θηβαίοις Τειρεσίαο. 5

ΦΙΛ. Οὔτω· ἀλλ' (c) ἢ παραπαίεις; Οὐ γὰρ ἂν ἕτως ἰαμβίστρως ἐβάβαξας πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαυμάσῃς, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὁμήρῳ συγγενόμενος, ἐκ οἶδ' ὅπως ἀνεπλήσθην τῶν ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.— Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει; 10

ΦΙΛ. Καινὸν ἐδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἀρπάζοντες, ἐπιορκοῦντες, τοκογλυφοῦντες, (d) ὁλοσατεύοντες. ΜΕΝ. Ἄθλιοι καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν, οἷα ἐναγχος κεκήρυκται παρὰ τοῖς κάτω, καὶ οἵα κεχειροβόληται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ, μὰ τὸν Κέρβερον, οὐδεμίᾳ μηχανῇ τοῦ διαφυγεῖν αὐτούς. ΦΙΛ. Τί φῄς; Δεδοκταί τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ πολλά· ἀλλ' ὁ Ἑρμῆς ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἐδὲ τὰ ἀπόῤῥητα ἐξαγορεύειν, μὴ καί τις (e) ἡμᾶς γράψηται γραφὴν ἀσεβείας ἐπὶ τῷ Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διὸς, μὴ φθονήσῃς τῶν λόγων φίλῳ ἀνδρὶ πρὸς γὰρ εἰδότα σιωπᾶν ἐρεῖς, τά τ' ἄλλα, καὶ πρὸς μεμυημένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιλαθέσθαι

(a) καταδὰς.] *Coming-down;* because tragical iambics are a lofty language.

(b) Ὦ φιλότης, &c.] Menippus here says, Ὦ φιλότης, from himself. The rest of these two verses are spoken by Ulysses, Odyss. λ. v. 163.—But, it is to be observed that, though Lucian here uses the word φιλότης for *amice*, yet, almost every-where else, it signifies either *amicitia* or *amor*.

(c) ἢ.] I take ἢ to be, here, interrogative, as in Dial. xxxiii. ἢ ἀξιοῖς; num existimas?

(d) ὁλοσατεῦσιν.] The verb ὁλοσατέω is, as far as I can find, always rendered by *fœneror*. Nor do writers of lexicons give us more of its composition than ὅλος, although it be plainly compounded of that, and ἵστημι, *pondero*, and, therefore, must signify to *weigh the very farthings;* which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράψηται.] A Greek idiom: κατὰ is understood. In Latin, it is expressed, *Tibi dicam scribam. Ter.* in Phorm.

τὲπίταγμα, κὴ ὲ πάλι ἀσφαλὲς. Πλὴν ἀλλὰ σῦ γε ἕνεκα τολμηλίου.—Ἔδοξε δὴ, "Τὲς πλησίες τάτες, κὴ πολυχρημάτες, κὴ τὸ "χρυσίον καλλιλειτον, ὡσπερ τὴν Δανάην, φυλάτοιπας."

2. ΦΙΛ. Μὴ πρότερον εἴπῃς, ὦ γαθὲ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, ἃ μάλις' ἂν ἡδέως ἀκέσαιμί σε· ἤτις αἰτία σοι τῆς καθόδυ ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών· εἶδ' ἐξῆς ἃ τε εἰδες, ἃ τε ἤκεσας παρ' αὐτοῦ. Εἰκὲς γὰρ δὴ φιλόκαλον ὄντά σε, μηδὲν τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργήλεον κὴ ταῦτά σοι. Τί γὰρ ἂν κὴ πάθοι τις, ὁπότε φίλῳ ἀνὴρ βιαζοῖο;—Καὶ δὴ φρᾶτά, σοι δίειμι τὴν γνώμην τὴν ἐμὴν, κὴ ὅθεν ὡρμήθην πρὲς τὴν καλέσασιν. Ἐγὼ γὰρ, ἄχρι μὲν ἐν παισὶν ἦν, ἀκέων Ὁμήρῳ κὴ Ἡσιόδῳ (a) πολέμυς κὴ ἅσεις διηγμένων, ἐ μόνον τῶν ἡσιθέων, ἀλλὰ κὴ αὐτῶν ἤδη τῶν Θεῶν, ἔτι δὲ κὴ (b) μοιχείας αὐτῶν, κὴ βίας, κὴ ἁρπαγὰς, κὴ δίκας, κὴ πατέρων ἐξελάσεις. Κὴ ἀδελφῶν (c) γάμυς, πάνλα ταῦτα ἡγήμην εἶναι (d) καλὰ, κὴ ὰ παρέργως ἐκινύμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνλαῦθα ἦκον τῶν νόμων τἀναντία τοῖς ποιηλαῖς κελεύοντων, μήτε μοιχεύειν, μήτε σασιάζειν, μήτε ἁρπάζειν. Ἐν μεγάλῃ ἓν καθεσήκειν ἀμφιβολίᾳ, ὃκ εἰδὼς ὅτι χρησίμην ἐμαυτῷ. Οὔτε γὰρ τὲς Θεὲς ἂν πολὺ ἡγέμην μοιχεῦσαι, κὴ σασιάσαι πρὸς ἀλλήλυς, εἰ μὴ ὡς περὶ καλῶν τάτων ἐγίνωσκον· ἔτ' ἂν τὲς νομοθέτας τἀναντία τέτοις παραινεῖν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρυν, ἐδοξέ μοι ἐλθόντα παρὰ τὲς καλυμένυς τάτας φιλοσόφυς, ἐγχειρίσαι τε ἐμαυτὸν, κὴ δεηθῆναι αὐτῶν χρῆσθαί μοι, ὅτι βέλοιντο, κὴ τίνα ὁδὸν ἁπλῆν κὴ βεβαίαν ὑποδεῖξαι τῷ βίῳ. Ταῦτα μὲν δὴ φρονῶν προσῆειν αὐτοῖς. Ἐλεληθέιν δ' ἐμαυτὸν, ἐς αὐτό, φασι, τὸ (e) σῶρ ἐκ τῆ καπνῆ βιαζόμενον. Παρὰ γὰρ δὴ τέτοις μάλιστα εὕρισκον ἐπισκοπῶν τὴν ἀγνοιαν κὴ τὴν ἀπορίαν πλείονα, ὡσὲ μοι τάχιστα χρυσῶν ἀπέδειξαν ἕτοι τὸν τῶν ἰδιωτῶν βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρῆνει τὸ πᾶν ἡδεσθαι, κὴ μόνον τῦτο

(a) πολέμυς, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμυς.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous.* For the Stoics called all *virtuous* actions καλὰ, and the contrary, *αἰσχρὰ*.

(e) σῶρ.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ σῶρ περιέπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura:* and hence, *etenim.* Steph.

(g) ὁ μὲν.] Aristippus.

ἐκ πανὸς μελιέναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον. (a) Ὁ δέ τις ἔμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σῶμα καλαναγκάζειν, ῥυπαίνειν καὶ αὐχμεῖν, καὶ πᾶσι δυσαρεστεῖν. καὶ λοιδορούμενον, συνεχὲς ἐπιῤῥαψῳδᾶν τὰ πάνδημα ἐκεῖνα τὰ Ἡσιόδου περὶ τῆς ἀρετῆς (b) ἔπη, καὶ τὸν ἱδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. Ἄλλῳ 5 καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἴεσθαι τὴν κτῆσιν αὐτῶν. Ὁ δέ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλεῖστον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τοῦ (c) κόσμου τί χρὴ καὶ λέγειν, ὅσου (d) ἰδέας,

(a) Ὁ δέ.] Any of the Cynics.

(b) ἔπη.] The following are they:

Τὴν μέν τοι κακότητα καὶ ἱλαδὸν ἔστιν ἑλέσθαι
Ῥηϊδίως· ὀλίγη μὲν ὁδός, μαλὰ δ' ἔγγυθι ναίει.
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔδηκαν
Ἀθανατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτην
Καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρὸν ἵκηαι
Ῥηϊδίη δ' ἔπειτα πέλει. *Hesiod.* Op. de. D.

Thus, in literal English:

Vices, in throngs, we may take in with ease;
Short is the journey, and full nigh they dwell:
But, in the road of virtue, toil and sweat
Th' immortal Gods have laid: long is the path
Thereto, and up-hill straight: and, at the first,
'Tis rugged all: but, when the top you gain,
Thence smooth it lies. *By a Friend.*

(c) κόσμου.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word *ἰδέα* was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term *ἰδέα* to signify *causa*; and that,

ἢ (a) ἀσώματα, ἢ (b) ἀτόμους, ἢ κενὰ, ἢ τοιούτων τινα ὄχλον ὀνομάτων ὁσημέραι παρ' αὐτῶν ἤκουον ἐναγλίων; Καὶ τὸ πάνταν

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word ἰδέα hath been used to signify *causa;* and hence Diogenes Laërtius, talking of Plato, says, Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τινας ἢ ἀρχας τῶ τοίαυτ' εἶναι τὰ φύσει συνίστωτα ὡσπερ ἐστὶν αὐτά. "He lays "down ideas as certain causes and principles, from whence "the things that subsist by nature are such as they are." And whoever reads Plato's Parmenides will find that he useth the term ἰδέα, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) ἀσώματα.] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: Δοκεῖ δ' αὐτῳ τὸν Θεὸν, ὰς ἢ τὴν ψυχὴν, ἀσώματα εἶναι: "He thinks that God, as also the soul, "is *incorporeal.*" *Diog. Laërt.* Lib. iii. Segm. 77.

And Plato himself, in his Politicon, says, Τὰ γὰρ ἀσώματα κάλλιστα ὄντα ἢ μέγιστα λόγῳ μόνον, ἄλλῳ δὲ ὐδενι, δείκνυται: "For *incorporeal* beings, as they are most transcendently "beautiful and ample, are shown by reason only, and nothing "else."

(b) ἀτόμους, ἢ κενὰ.] In these words he alludes to Epicurus's manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See Lucret.—But, what first put these atoms into motion, so as

θειῶν ἀποπώτατον, ὅτι περὶ τῶν ἐναλλαττόντων ἕκαστον αὐτῶν λέγων, σφόδρα νικῶντας τὰ πιθανὰς λόγους ἐπορίζετο. (a) ὥστε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρὸν ἀλλιλέγειν ἔχειν, τὰ ταῦτα εἰδότα σαφῶς, ὡς ἐκ ἂν ποτε θερμόν τι εἴη τὰ ψυχρὸν ἐν ταὐτῷ χρόνῳ. Ἀτεχνῶς ἂν ἔπασχον τοῖς νυσταζουσι τοῦτοις ὁμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἐμπαλιν. Ἔτι δὲ πολλῷ τοῦτο ἐκείνου ἀποπώτερον. Τὸς γὰρ αὐτὸς τούτους εὑρίσκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιδεύοντας. Τὸς γῶν καλαφρονεῖν παρανοῦσιας χρημάτων, ἑώρων ἀπριξ ἐχομένους αὐτῶν, τὰ περὶ τόκων διαφερομένους, τὰ ἐπὶ μισθῷ παιδεύοντας, τὰ φάντα ἕνεκα τούτων ὑπομένοντας· τὸς τε τὴν δοξαν ἀποβαλλομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἡδονῆς τε αὖ σχεδὸν ἅπαντας κατηγορῆσαντας, ἰδίᾳ δὲ μόνῃ ταύτῃ προσηρτημένους. Σφαλεὶς ἂν τὰ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἐδυσχέραινον· ἐρέμα παραμυθέμενος ἐμαυτὸν, ὅτι μετὰ σοφλῶν τὰ σοφῶν, τὰ σφόδρα ἐπὶ συνέσει διαβεβοημένων, ἀνόητός τε εἰμι, τὰ ταλαιθὲς ἔτι ἀγνοῶν περιέρχομαι.

4. Καί μοι ποτὲ διαγρυπνέντι τούτων ἕνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα δεηθῆναί τινος τῶν μάγων, τῶν Ζωροάστρα μαθητῶν τὰ διαδόχων. Ἥκουν δ' αὐτὸς ἐπαθαῖς τε τὰ τελεταῖς τισιν ἀνοίγειν τε τὰ ἄδε τὰς πύλας, τὰ καλάγειν ὃν ἂν βάλωμαι ἀσφαλῶς, τὰ ὀπίσω αὖθις ἀναπέμπειν. Ἄριστον ἐν ἡγήμην εἶναι, παρά τινος τούτων διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιώτιον, μαθεῖν παρ' αὐτὸ, ἅτε μάλιστος τὰ σοφὲ, τίς ἐστιν ὁ ἄριστος βίος, τὰ ὃν ἂν τις ἕλοιτο εὖ φρονῶν. Καὶ δὴ, ἀναπηδήσας (b) ὡς

to join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥστε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, main- "taining that the very thing in question was hot, nor another, "asserting that the same thing was cold."

(b) ὡς εἶχον τάχος.] *Stephanus* judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὡς ἕκαστος εἶχεν ἀξίας, and ὡς ἕκαστος εἶχεν ῥώμης, *as every one had of* worth, or *of* strength. So, here, ὡς εἶχον τάχος signifies, *as I had of speed*, that is, *according to my share of speed*; for, I suppose, *Stephanus* means that, strictly speaking, τάχος is the genitive case of *a quantity* understood.

εἶχον τάχιστ', ἔτεινον εὐθὺ Βαβυλῶνος. Ἐλθὼν δὲ, συγγίνομαί τινι τῶν Χαλδαίων σοφῶν ἀνδρὶ, καὶ δεσπσίᾳ τὴν τέχνην, σολικῶ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθειμένος· τὄνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Διηλθεῖς δὲ καὶ παιδείας, μάλις ἔτυχον παρ' αὐτῷ, ἐρ' ὅτῳ βάλλοι μισθῷ καθηγήσασθαι μοι τῆς ὁδοῦ. Παρακαλῶν δέ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἐνέα καὶ εἴκοσιν ἄμα τῇ σελήνῃ ἀρξάμενος, ἔλκε, καθάγων ἐπὶ τὸν Εὐφράτην ἕωθεν πρὸς ἀνατολὰς τὸν ἥλιον, ῥῆσίν τινα μακρὰν ἐπιλέγων, ἣς ὁ σφόδρα καλήκουον. Ὥσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπιτροχάδ τι καὶ ἐκ ἀσφαλὲς ἐρθέγγετο· πολὺν ἀλλ' ἐκεῖ γέ τινας ἐτικαλεῖσθαι δαίμονας. Μετὰ γὰρ τὴν ἐπ' ἐκείνῃ τρὶς ἂν μὲ πρὸς τὸ πρῖσσαπον ἀποπλύσας, ἐπανήει πάλιν, ἐδίνα τῶν ἀπαιλιπῶν προσαλέσων. Καὶ σῖλα μὲν ἡμῖν τὰ ἀκρόδρυα, πόλυν δὲ γάλα, καὶ μελίκρατον, καὶ τὸ τοῦ Χοάσπα ὕδωρ· εὐνὴ δὲ ὑπαιθρίῳ ἐπὶ τῆς πόας. Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγριδα πολαμὸν ἀγαγὼν, ἐκαθάρε τε μὲ, καὶ ἀπέμαξε, καὶ περιήγνισε δρδὶ καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπῳδὴν ἐκείνην ὑποτυθορίσας. Εἶτα ὅλον με (b) καλαμαγεύσας, καὶ περιελίσσ. ἵνα μὴ βλαπτοίμην ὑπὸ τῶν φαντασμάτων, ἐπανήγαγε ἐς τὴν οἴκιαν, (c) ὡς εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πολλῶν εἴχομεν. Αὐτὸς μὲν ἐν μαγικῇ τιν' ἔδυ φολῇ, τὰ πολλὰ ἰοικυῖαν τῇ Μηδικῇ. Ἐμὲ δὲ τετοισὶ φίρων ἐνεσκεύασε τῷ πίλῳ καὶ τῇ λεκλῇ, καὶ προσίτι τῇ λύρᾳ· καὶ παρεκελεύσατο. Ἵν' τις ἔρηται με τἄνομα. Μίνιππον μὲν μὴ λέγειν. Ἡρακλέα δὲ, ἢ Ὀδυσσέα, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; Οὐ γὰρ συνίημι τὴν αἰτίαν ὅτε τὸ σχῆμα, ὅτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν παρέδηλόν γε τοῦτο, καὶ ὁ σαφηνελῶς ἀποῤῥῆλον. Ἐπεὶ γὰρ ὅτου πρὸ ἡμῶν ζῶντες ἐς ᾅδου (d) καθεληλύθεσαν, ἠγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, ῥᾳδίως ἂν τὴν τῆ Αἰακῆ φρουρὸν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν· ὅτε συμπλέγερον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τῆ σχήματος.

(a) *νύκτας.*] The plural number of νὺξ is frequently used, instead of the singular. *Steph.*

(b) *καταμαγεύσας.*] I think, if there were such a word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express καταμαγεύσας than *incantans* doth.

(c) *ὡς εἶχον.*] *As I was.* That is, just after being rubbed and purified. Me is understood; for, *me habeo*, in Latin, is a similar expression.

(d) *κατεληλύθεσαν.*] Atticè, pro κατεληλύθεισαν.

5. Ἦδη δ' ἦν ὑπέφαινεν ἡμέρα, καὶ καλεῖσθαι ἐπὶ τὸν σῖτον, περὶ ἀναγωγὴν ἐγίγνόμεθα. Παρεσκευάσατο δ' αὐτῷ καὶ σκάφος, καὶ (a) ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα τοῖς τὴν τελετὴν χρήσιμα. Ἐμβαλόμενοι οὖν ἅπαντα τὰ παρεσκευασμένα, ἔτυ δὴ καὶ αὐτοί

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

Καὶ μέχρι μὲν τινος ὑπερεφέρομεθα ἐν τῷ σῖτῳ. Ἔπειτα δ' ἐπεπλεύσαμεν ἐς τὸ ἕλος καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην ἀφικνούμεθα ἔς τι χωρίον ἔρημον, καὶ ὑλώδες καὶ ἀνήλιον. Ἐς ὃ ἀποβάντες (ἡγεῖτο δὲ ὁ Μιθροβαρζάνης) βάθρον τε ἀρυξάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ αἷμα περὶ τὸν βάθρον 10 ἐσπείσαμεν. Ὁ δὲ μάγος ἐν τοσούτῳ δᾷδα καιομένην ἔχων, ἓν ἑτ' ἠρεμίᾳ τῇ φωνῇ, παμμίγεσι δὲ ὡς οἷός τε ἦν ἀσκαρσιγόοις, δαίμονάς τε ὁμοῦ πάντας ἐπεδοᾶτο, καὶ Ποινὰς, καὶ Ἐριννύας, (c) καὶ νυχίαν

(a) *ἱερεῖα, καὶ μελίκρατα.*] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἔνθ' ἱερῆϊα μὲν Περιμήδης Εὐρύλοχος τε
Εἶχον.——————

And,

Πρῶτα μελικρήτῳ.——Hom. Odyss. Lib. xi.

(b) *Βαίνομεν*, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by διύγρον, *wet*; but, says he, "Commodius *uberes* lacrymas ibi intelligere pos- "sumus quæ magna ubertate ex oculis profunduntur, ut "frondes ex arboribus." Perhaps, he would have accounted for the metaphor still more naturally, if he had said, "Ut gemmæ ex arboribus, *as buds break out of trees.*

(c) *καὶ νυχίαν*, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τις εὔχεται εἶναι.

But, it seems a little strange to me that he should make use of the epithet αἰπεινὴν; and, till I can find good authority for his so doing, I shall believe he should have written it ἐπαινὴν, because Homer, Il. Lib. ix. hath it,

Κεκλήσεαι Ἀΐδην καὶ ἐπαίνη Περσεφονείη;

Ἑκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παραμιγῦς ἄμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθὺς ἐν πάνδια ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπαδῆς τεθαφος ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῶ Κερβέρω πορρώθεν ἠκέετο, καὶ τὸ φᾶγμα ὑπερκάτηφες ἦν καὶ σκυθρωπόν.

(a) Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Αἰδωνεύς. Κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων, καὶ τὸ Πλέτωνος τὰ βασίλεια. Κατελθόντες δ' (b) ὅμως διὰ τὸ χάσματος, τὸν μὲν Ῥαδάμανθυν εὕρομεν τεθνεῶτα μικρῷ δεῖν ὑπὸ τῦ δέους. Ὁ δὲ Κέρβερος ὑλάκησε μέντοι, καὶ (c) παρεκίνησε· ταχὺ δέ μιν κρύσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῦ μέλους. Ἐπεὶ δὲ φρὸς τὴν λίμνην ἤλθομεν, μικρῷ μὲν ἔδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυματίαι δὲ πάνυ ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλλό τι συνετετριμμένος· ἐμοὶ δοκεῖν ἐκ τινος πολέμου παρόντες. Ὅμως δ' ἔν ὁ βέλτιστος Χάρων, ὡς εἶδε τὴν λεοῦσῆν, οἰηθεὶς με τὸν Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποβᾶσι διεκέλευσε τὴν ἀτραπόν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, πρῶτοι μὲν ὁ Μιθροβαρζάνης. Εἰπόμην δ' ἐγὼ κατόπιν ἐχόμενος αὐτέ, ἕως φρὸς λειμῶνα μέγιστον ἀφικνέμεθα τῷ ἀσφοδέλῳ κατάφυτον. Ἔνθα δὴ περιεπέτοιτο ἡμᾶς (d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγον δὲ προϊόντες, παρεγενόμεθα πρὸς τὸ τοῦ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odyss. xi.

Ἰφθίμω τ' Αἴδῃ καὶ ἐπαίνῃ Περσεφονείᾳ,

and every-where else in the same manner. Besides this, the epithet ἐπαίνην, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἔδδεισεν, &c.] Hom. Il. Lib. xix. Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless*. That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] Παρακινέω is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infurorem-vertor*. Steph.

(d) τετριγυῖαι.] *Jesting upon:*

——ψυχὴ δὲ κατὰ χθονὸς ἠΰτε καπνὸς
Ὤχετο τετριγυῖα. Il. xxiii. v. 101.

θρόνε τινὸς ὑψηλᾶ καθήμενος. Παρεισήκεισαν δὲ αὐτῷ Ποιναὶ, καὶ (a) Ἀλάστορες, καὶ Ἐρινύες. Ἑτέρωθεν δὲ προσήγοντο πολλοὶ τινες ἐρίξῆς ἀλύσει μακρᾷ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοὶ, καὶ πορνοβόσκοι, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιοῦτοι ὁμιλοῦντες πάντα κυκώντων ἐν τῷ βίῳ. Χωρὶς δὲ οἵτε πλέσιοι, καὶ τοκογλύφοι προσήεσαν, ὠχροὶ, καὶ προγάστορες, καὶ ποδαγροὶ, (b) κλοιὸν ἕκαστος αὐτῶν καὶ κόρακα διτάλαντον ἐπικείμενος. Ἐφεζῶτες ἓν ἡμείῆς, ἐωρῶμεν τὲ τὰ γιγνόμενα, καὶ ἠκούομεν τῶν ἀπολογημένων. Κατηγόρεων δὲ αὐτῶν καινοί τινες καὶ παράδοξοι ῥήτορες. ΦΙΛ. Τίνες ἔτοι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς καὶ τᾶτο εἰπεῖν. ΜΕΝ. Οἰσθὰ πᾶ ταυτασὶτὰς πρὸς τὸν ἥλιον ἀποτελεμένας σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν ἔγ. ΜΕΝ. Αὗται τοίνυν, ἐπειδὰν ἀποθάνωμεν, κατηγορᾶσί τε, καὶ καταμαρτυρᾶσι, καὶ διελέγχεσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκᾶσιν, ἅτε ἀεὶ συνᾶσαι, καὶ μηδέποτε ἀφισάμεναι τῶν σωμάτων. Ὁ δ' ἐν Μινως ἐπιμελῶς ἐξελαίζων ἀπέπεμπεν ἕκασον ἐς τὸν τῶν ἀσεβῶν χῶρεν, δίκην ὑφίξοντα καθ' ἀξίαν τῶν τετολμημένων· καὶ μάλιστα ἐκεῖνον ἥπτετο, τῶν ἐπὶ πλέτοις τε καὶ ἀρχαῖς τετυφωμένων, καὶ μονονεχὶ καὶ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον ἀλαζονειαν αὐτῶν. καὶ τὴν ὑπερηφίαν μυσαττόμενος, καὶ ὅτι μὴ ἐμέμνηντο, ὄντοι τε ὄντες αὐτοὶ, καὶ ὄνητᾶν ἀγαθᾶν τετυχηκότες. Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλέτος λέγω, καὶ γένη, καὶ δυναστειας) γυμνοὶ κάτω νενευκότες, παρεισήκεισαν, ὥσπερ τινὰ ὄνειρον ἀνατετραμμένοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔγωγε ταῦθ' ὁρῶν, ὑπερήχαιρον· καὶ εἴ τινα γνωρίσιμοι αὐτῶν, προσιὰν ἂν ἡσυχῇ πως ὑπεμιμνησκον, "Οἱ ἂν παρὰ τὸν βίον, καὶ ἡλίκον "ἔφυσᾶ τότε, (c) ἡνίκα πολλοὶ μὲν ἔᾶθεν ἐπὶ τῶν προθύρων "παρεισήκεισαν, τὴν πρόσοδον αὐτᾶ περιμένοντες, ἀθέμενοι τε καὶ "ἀποκλειόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἂν ποτε ἀνωτειλας

(a) Ἀλάστορες.] The grammarians agree that Ἀλάστωρ signifieth an *evil genius*, who inflicts upon men ἄλαστα, *not-to-be-forgotten*; that is, *grievous* punishments. *Steph.*

(b) κλοιὸν, καὶ κόρακα.] Κλοιὸς, *a* κλείω *claudo*, a *neck-yoke*. *Steph.*—The κόραξ was, probably, some massy iron, having a beak like that of a *crow*, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, "*a crow*."

(c) ἡνίκα.] *Quando*, or *quum*: ἕνεκα, *quia*, or *causa*.

" αὐτοῖς περφυρᾶς τις, ἢ περίχρυσος, ἢ διαποίκιλος, ἐνδαίμονας
" ὥστε καὶ μακαρίας ἀπορραίνειν τὰς προστιπτούσας, ἢν τὸ ῆθος, ἢ
" τὴν δεξιὰν προτείνων δοίη καταφιλεῖν."—Ἐκεῖνοι μὲν ἂν ἡνιῶντο
ἀκούοντες.

7. Τῷ δὲ Μίνωϊ μία τις καὶ παρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ τοι Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπό τε Δίωνος κατηγορηθέντα, καὶ (b) ὑπὸ τῆς σοᾶς καταμαρτυρηθέντα, παρελθὼν

(a) Διονύσιον.] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensians, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Died. Sicul.* Lib. xvi, and *Justin*, Lib. xxi.—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) ὑπὸ τῆς σοᾶς.] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their

Ἀρίσιππος ὁ Κυρηναῖος (ἄγαστι δ' αὐτὸν ἐν τιμῇ, καὶ δύνασθαι μίσγειν ἐν τοῖς κάτω) μικρᾷ δεῖν τὴ Χιμαίρᾳ περιστοιβάντα παρέλυσε τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) πεπαιδευμένων περὶ ἀργύριον γενέσθαι δεξιόν. Ἀποσάντες δὲ ὁμῶς τὰ δικαστήρια, πρὸς τὸ κολαστήριον ἀφικνέμεθα. Ἔνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλεεινὰ ἦν ἀκέσαιτε, καὶ ἰδεῖν· μυσίγων τε γὰρ ὁμοῦ ψόφῳ ἠκούετο, καὶ οἰμωγὴ τῶν ἐπὶ τῷ πυρὸς ὀπτωμένων, καὶ (b) σφῆλαι. καὶ κύφωνες, καὶ τροχοί· καὶ ἡ Χίμαιρα ἐσπαράττε, καὶ ὁ Κέρβερος ἐδάρδαπτε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, ἄθλοι, στρατήγαι, πένητες, πλούσιοι, πτωχοί καὶ μετέμελε πᾶσι τῶν τετολμημένων. Ἔνιοι δὲ αὐτῶν καὶ ἐγνωρίσαμεν ἰδόντες, ὁπόσοι ἦσαν τῶν ἐναγχος τετελευτηκότων· οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεστρέφοντο· εἰ δὲ καὶ περοσλίποιεν, μάλα ἄθλο-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χρημάτων δεόμενος παρὰ σὲ ἦκα, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) σφῆλαι, καὶ κύφωνες.] Στρέβλη properly signified a *wooden* instrument, with which, by the help of wedges, shipcarpenters brought the planks of ships close to the timbers. It was so called from στρέφω, *verto*, and was also made use of to press men, in order either to torture, or put them to death. *Steph.* Κύφων was another instrument, "quo vinciebantur aut torquebantur nocentes," as Stephanus observes: and, as it was so named from κύπτω, *pronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

πρεπές τε, καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἴει βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδίδοτο, καὶ διαναπαύμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κἀκεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον καλεπῶς ἔχοντα, καὶ τὸν γεγενῆ Τιτυόν· Ἡράκλεις ὅσος. Ἔκειτο γὰρ τόπον ἐπέχων ἀγρῦ. Διελθόντες δὲ καὶ τέτταρες, εἰς τὸ πεδίον ἐσβάλλομεν, τὸ Ἀχερούσιον· εὑρίσκομέν τε αὐτόθι τὰς ἡμιθέας τε, καὶ τὰς ἡρωΐνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ φῦλα διαιτωμένας· τὰς μὲν παλαικὰς τινας, καὶ εὐρωτιῶλας, καὶ, ὡς φησιν Ὅμηρος, ἀμενηνάς· τὰς δὲ ναιλεῖς καὶ συνεσηκότας, καὶ μάλιστα τὰς Αἰγυπτίων αὐτῶν, διὰ τὸ πολυμερκεῖς τῆς (a) ταριχείας. Τὸ μέντοι διαγινώσκειν ἕκαστον, ἢ πάνυ τι ἦν ῥάδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὀστέων γεξυμνωμένων· πλὴν μόγις καὶ διὰ πολλῶ ἀναθεωρήσαντες αὐτὲς ἐγινώσκομεν. Ἔκειντο δ' ἐπ' ἀλλήλοις ἀμαυροί τε καὶ ἄσημοι, καὶ ἐδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. Ὥσε, πολλῶν ἐν ταυτῷ, σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερόν τι καὶ διάκενον διδορκότων, καὶ γυμνὲς τὲς ὀδόντας προφαινόντων, ὑπόρθρε περὶς ἐμαυτὸν, ᾧ τινι διακρίναιμι τὸν Θερσίτην ἀπὸ τῦ καλῦ Νιρέως, ἢ τὸν μεταίτην Ἶρον, ἀπὸ τῦ (b) Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τῦ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν· ἀλλ' ὁμοια τὰ ὀστᾶ ἦν, ἄδηλα, καὶ (c) ἀνεπίγραφα, καὶ ὑπ' ἐδενὸς ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὁρῶντι ἐδόκει μοι ὁ τῶν ἀνθρώπων βίος πομπῆ τινι μακρᾷ προσοικέναι, (d) χορηγεῖν δὲ καὶ διατάττειν ἕκασα ἡ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα περιτίθ-

(a) ταριχείας] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(b) Φαιάκων βασιλέως.] *Alcinous.*

(c) ἀνεπίγραφα.] *Titulis-carentia*; that is, *wanting-marks-of-distinction*, whereby they may be known from any other bones.

(d) χορηγεῖν.] *To do the office of a χορηγὸς*, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessaries. *Potter* and *Stephh.*

Ιωσα. Τὸν μὲν γὰρ λαβοῦσα ἡ τύχη, βασιλικῶς διεσκεύασε τιέρας τε ἐπιφανείας, καὶ δορυφόρους παραδοῦσα, καὶ τὴν κεφαλὴν σέψασα τῷ διαδήματι· τῶ δὲ οἰκείτε σχῆμα περιέθηκε· τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· παυλοδαπὴν γὰρ οἶμαι δεῖν γενέσθαι τὴν θέαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα, ἕκ ἐῶσα ἐς τὸ τέλ@ διαπομπεῦσαι ὡς ἐτάχθησαν· ἀλλὰ μεταμφιέσασα, τὸν μὲν (a) Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτε καὶ αἰχμαλώτε σκευὴν ἀναλαβεῖν· τὸν δὲ Μαιάνδριον, τέως ἐν τοῖς οἰκέταις πομπεύοντα, τὴν (b) Πολυκράτες τυραννίδα

(a) Κροῖσον.] See your dictionary.

(b) Πολυκράτες.] The story of Polycrates is very extraordinary, and is related to this purpose, in the 3d book of Herodotus.—He first seized upon Samos, then conquered many of the Ægean islands, and took several towns upon the coast of Asia; and all this without the least interruption of his success. Upon which, Amasis, king of Egypt, sent him a message, to desire he would throw away whatever he had of greatest value, and the loss of which would most afflict him; for that his successes were too extraordinary, and must be followed by some terrible disaster, if he did not inflict upon himself a share of the misfortunes which necessarily attend this life. Upon this, Polycrates took an emerald signet, of inestimable value, and, getting into a boat, went out to a good distance from Samos, and there dropped it into the sea, before many witnesses. In four or five days after, he had a present made him of a fine fish, in the belly of which was found this very signet: of which surprising piece of fortune, when Amasis had been informed, he instantly sent ambassadors to Polycrates, by whom he renounced all future commerce and friendship with a man who must come to some dreadful end. His apprehensions were, in the end, verified; for Orœtes, governor of Sardis, under Cyrus, having, by way of a lure, invited Polycrates to come and accept of a great treasure he had at his service, whereby to push on his conquests, Polycrates thereupon created his secretary, Mœandrius, regent, in his own stead, and went to wait upon Orœtes, who instantly seized and crucified him: and thus did Mœandrius get the possession of his crown. Herodotus mentions nothing of Mœandrius's be-

μετενίδυσε, καὶ μέχρι μὲν τινος εἴασε χρῆσθαι τῷ σχήματι. Ἐπειδὰν δ' ὁ τῆς πομπῆς (a) καιρὸς παρέλθῃ, τυνικαῦτα ἕκαστον ἀποδὺς τὴν σκευήν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τῶν σωμάτων, ὥσπερ ἦν πρὸ τοῦ, γίγνεται, μηδὲν τῶν πλησίον διαφέρων. Ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὰν (b) ἀπαιτῇ τὸν κόσμον ἐπισῶσα ἡ τύχη, ἔχθονλαί γε, καὶ ἀγανακτοῦσιν, ὥσπερ οἰκείων τινῶν στερισκόμενοι, καὶ ἐκ ἂν ἐθέλοιεν ὀλίγον ἐχρήσαντο ἀποδιδόνλες. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακέναι τὰς τραγικὰς ὑποκριτὰς τότε πρὸς τὰς χρείας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίοτε δὲ Πριάμους γιγνομένας, ἢ Ἀγαμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος. Ἤδη δὲ πέρας ἔχοντος τοῦ δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόστομον ἐκείνην ἐσθῆτα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβὰς ἀπὸ τῶν ἐμβατῶν, πένης, καὶ ταπεινὸς περιέρχεται, ἐκ ἔτ' Ἀγαμέμνων ὁ Ἀτρέως, οὐδὲ Κρέων ὁ Μενοικέως· ἀλλὰ (c) Πῶλος Χαρικλέης Σανιεὺς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεσπιέως Μαραθώνιος.— Τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τὰς πολυτελεῖς τάτας καὶ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, καὶ σήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, οὐδὲν τιμιώτεροι σαφ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖς, ὦ ἑτος· εἰ γὰρ ἐθέλοις τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τοῦ τάφου περιόντον, εὖ οἶδα, ὅτι ἂν ἐπαύσω γελῶν· ἔτω ταπεινῶς ἔρριπτο ἐν παραδύσῳ πως, λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσοῦτον ἀπολαύων τοῦ μνήματος, σαφ' ὅσον θεραύνετο τηλικοῦτον ἄχθος ἐπικείμενος. Ἐπειδὰν γὰρ, ὦ ἑταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

(a) καιρὸς παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῇ ἡ τύχη.] That is, "when, at the hour of death, "men must part with all their worldly possessions."

(c) Πῶλος, ἢ Σάτυρος.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. *Hoffman.* Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. *Diodor. Sicul.* Lib. xvi.

traying him to Orcetes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

ὲ πλέον ποδὸς) ἀναγκη ἀγαπᾶντα καλακεῖσθαι, πρὲς τὸ μέτρον συνεσταλμένον. Πολλῷ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἔθεασο τὲς παρ' ἡμῖν βασιλέας καὶ σατράπας, πλουτοῦντας παρ' αὐτοῖς, καὶ ἅτοι ταριχωπολεῖλας ὑπ' ἀτορίας, ἢ τὰ σαῦτα (a) διδάσκοντας γράμματα, καὶ ὑπὸ τῦ τυχόλος ὑβριζομένες, καὶ κατὰ κόρρης παιομένες, ὡσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα. Φίλιππον γὲν τὸν Μακεδόνα ἐγὼ θεασάμενος, ὠδὲ κρατεῖν ἐμαυτῦ δυνατὸς ἦν. Ἐδείχθη δέ μοι ἐν γωνιδίῳ τινὶ, μισθὸν ἀκέμενος τὰ σαθρὰ τῶν ὑποδημάτων. Πολλὲς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτεύντας. Ξέρξας λέγω, καὶ Δαρείης, καὶ Πολυκράτεις.

11. ΦΙΛ. Ἄτοπα διηγῆ τὰ περὶ τῶν βασιλέων, καὶ μικρῶ δεῖν ἄπισα. Τί δὲ ὁ Σωκράτης ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὅ μὲν Σωκράτης κἀκεῖ περιέρχεται (b) διελέγχων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης, καὶ Ὀδυσσεύς. καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός. Ἔτι μέντοι ἐπεφύσητο αὐτῷ, καὶ διοδεύει ἐκ τῆς Φαρμακοτοσίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ Φρυγί, καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκέων δὲ οἰμωζόντων αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμετρεμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(a) διδάσκοντας.] He alludes to the case of Dionysius, already mentioned.

(b) διελέγχων ἅπαντας.] Socrates told the Athenian judges, when they sat upon his trial, "That the God, or Genius, "had commanded him to question all men, and convince "them of their ignorance of virtue." (Observe how like a person commissioned he speaks.) And again, he says, Οἷον δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πολεῖ ταύτῃ προστετευκέναι, τοιοῦτον ὄντα ὡς ὑμᾶς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον οὐδὲν παύομαι. "As God seems to me to have placed me over "this city, being such a person, as I cannot cease to excite, "and persuade, and ubraid every single man." *Plat.* in Apolog. And it hath not been doubted, by many wise and learned Christians, that God raised him a light in the days of darkness; as he had so wonderfully enlightened his mind, that no man, of the Gentile world, ever before or after him shone forth with such clear evidence, and strong conviction, against the corruptions of mankind It is, therefore, with me no question that God appointed and inspired him to be, in some measure, a *light to direct the* Gentiles.

ὄπτιος κατακείμενος ἀδει μάλα τραχεία καὶ ἀπηνεῖ τῇ φωνῇ, τὰς εἰμαγὰς αὐτῶν (a) ἐπικαλύπλων, ὡστε ἀνιᾶσθαι τὲς ἄνδρας, καὶ διασκέπεσθαι μετοικεῖν, ἐ φέροντας τὸν Δ ιογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλουσίων; ΜΕΝ. Εὖγε ὑπεμνησας· ἐ γὰρ οἶδ' ὅπως περὶ τέτε λέγειν προθέμενος, παμπολὺ ἀπεπλανήθην τὲ λόγυ. Διατριβόντος γάρ μυ παρ' αὐτοις, περῆλθεσαν οἱ (b) φρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ἓν πολλὲς συνθέοντας, ἀναμιξας ἐμαυτὸν τοῖς νεκροῖς εὐθὺς εἰς κὴ αὐτὸς ἦν τῶν (c) ἐκκλησιασῶν. Διακήθη μὲν ἓν κὴ ἄλλα· τελευταῖον δὲ τὸ περὶ τῶν πλουσίων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλὰ, κὴ δεινὰ, βία, κὴ ἀλαζονεία, κὴ ὑπερηφία, κὴ ἀδικία, τέλ@ ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω Ψήφισμα τοιοῦτο.

Ψήφισμα.

"Ἐπειδὴ πολλὰ κὴ παράνομα οἱ πλέσιοι δρῶσι παρὰ τὸν βίον, "ἁρπάζοντες κὴ βιαζόμενοι, κὴ πάντα τρόπον τῶν πενήτων καταφρο- "νῦντες, δέδοκται τῇ (d) βυλῇ κὴ τῷ δήμῳ, ἐπειδὰν ἀποθάνωσι, τὰ "μὲν σώματα αὐτῶν κολάζεσθαι, καθάπερ κὴ τὰ τῶν ἄλλων πονη- "ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω ἐς τὸν βίον, καταλύεσθαι "ἐς τὲς ὄνες, ἀχρις ἂν ἐν τῷ τοιέτῳ διαγάγωσι (e) μυριάδας ἐτῶν "πέντε κὴ εἴκοσιν, ὄνοι ἐξ ὄνων γιγνόμενοι, κὴ ἀχθοφορέντες, κὴ ὑπὸ "τῶν πενήτων ἐλαυνόμενοι. Τέντεῦθεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς "ἀποθανεῖν."— (f) "Εἴπε τὴν γνώμην Κρανίων Σκελετίων@,

(a) ἐπικαλύπλων.] Stephanus renders this word by *obscurans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) φρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιασῶν.] Ἐκκλησιασής signifies, *one-of-the-assembly-of-the-people*. I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-such-assemblies*, than a *member* of one.

(d) βυλῇ κὴ δήμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] Μυρίας signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.] When any man offered a decree, or a law, to be passed, either in the senate, or assembly of the

" Νεκυσιεὺς, Φυλῆς Ἀλιβαντιάδου."—Τότε ἀναγνωσθέντος τῆς ψηφίσματος, (a) ἐπεψήφισαν μὲν αἱ ἀρχαὶ, ἐπεχειροτόνησε δὲ τὸ πλῆθος, καὶ ἐνεθυμήτατο ἡ Βριμὼ καὶ ὠλάκτησεν ὁ Κέρβερος. Οὕτω γὰρ ἐδέδοκτο γίγνεται, καὶ κύρια, καὶ ἀνεγνωσμένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ὕπερ ἀφίγμην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἱκέτευον αὐτὸν τὰ πάντα διηγήσασθαι, εἰπεῖν πρός με, ποίου τινὰ ἡγεῖτο τὸν ἄριστον βίον. Ὁ δὲ γελάσας (ἴσθι δὲ τυφλόν τε γερόντιον καὶ ὠχρὸν καὶ λεπτόφωνον). "Ὦ " τέκνον (φησὶ) τὴν μὲν αἰτίαν οἶδα σε τῆς ἀπορίας, ὅτι παρὰ τῶν " σοφῶν ἐγένετο· ἐκ τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ἀτὰρ ἐξ ἡμῶν " λέγειν πρός σε· ἀπιέηται γὰρ ὑπὸ τῆ Ῥαδαμάνθυος. Μηδαμῶς, " (ἔφην) ὦ Πατέρειον, ἀλλ' εἰπὲ, καὶ μὴ περίδῃς με σῷ τυφλότερον " περιέλθεῖν ἐν τῷ βίῳ." Ὁ δὲ, δή με ἀπαγαγὸν, καὶ πολὺ τῶν ἄλλων ἀποστάσας, ὑρέμα προσκύψας πρὸς τὸ ἐς φησίν. " Ὁ τῶν " (b) ἰδιωτῶν ἄριστος βίος καὶ σωφρονέστατος· ὡς τῆς ἀφροσύνης " παυσάμενος τὰ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, *to propose that opinion*. The following proper names have here been occasionally made, and humourously adapted, by Lucian. I accordingly take the liberty to render Ἀλιβαντιάδου by the made word *exsanguiana, the bloodless*. I would render the whole sentence thus, in English: *Skull*, the son of *Skeleton, a native of Ghostland*, of *the tribe of the bloodless*, proposed this decree—Ἀλιβαντίας, ab *a* priv. & λειβας *gutta*, vel *humor*.

(a) ἐπεψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted *for* the question, he put his white pebble into the urn, placed for that purpose in the assembly; if *against* it, the black one. See *Pott.* Antiq.

(b) Ἰδιωτῶν.] *Plain unlearned men.*

(c) τέλη καὶ ἀρχὰς.] The *ends* for which the world was made, and the *principles* out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

" καὶ (a) καταπτύσας τῶν (b) σοφῶν τέτων συλλογισμῶν, καὶ τὰ
" τοιαῦτα λῆρον ἡγησάμενος, τῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ
" σωζον εὖ θέμενος, σωφρονέσεις γλιχῶν τὰ πολλὰ, καὶ (c) περὶ
" μηδὲν ἐσπευδακώς." (d) "Ως εἰπὼν, πάλιν ὁρῦο κατ' Ἀσφοδελὸν
λειμῶνα."

14. Ἐγὼ δὲ (καὶ γὰρ ἤδη ὀψὲ ἦν), "Ἀγε δὴ, ὦ Μιθροδαρζάνη,
" (φημὶ) τί διαμέλλομεν, καὶ ἐκ ἅπιμεν αὖθις ἐς τὸν βίον;" Ὁ δὲ
πρὸς ταῦτα, "Θάῤῥει (φησὶν) ὦ Μένιππε, ταχείαν γάρ σοι καὶ
" ἀπραγμονα ὑποδείξω ἀτραπόν." Καὶ δὴ ἀπαγαγών με πρός τι
χωρίον τῦ ἄλλε ζοφερώτερον, δείξας τῇ χειρὶ πορρίωθεν ἀμαυρόν τι
καὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἰσρέον φῶς, " Ἐκεῖνο (ἔφη) ἐστὶ τὸ
" ἱερὸν τῦ Τροφωνίε, κἀκεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην
ἴθι ἀνιθι, καὶ εὐθὺς ἴσῃ ἐπὶ τῆς Ἑλλάδος." Ἡσθεὶς δὲ τοῖς εἰρημένοις
ἐγὼ, καὶ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μόλα διὰ τῦ φομίε
ἀνερπύσας, ἐκ οἰδ' ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

(a) Καταπτύσας.] Stephanus shews that καταπτύω usually governs a genitive case, probably of the preposition κατὰ, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments*, or *sophisms*, upon which the philosophers so much valued themselves.

(c) περὶ μηδὲν ἐσπευδακώς.] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys.* xii.

ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοπῆς.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ παρθμεῖον ἀπολιπὼν, δεῦρο ἀνελήλυθας ἐς τὴν παφίσαν ἡμέραν, ὃ πάνυ εἰωθὰς ἐπιχωριάζειν τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ, ἢ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων ἐρεμνοί, πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· ἐδόκει γάρ αὐτῶν εὐθυμότερον διάγειν. Αἰτησάμενος οὖν παρὰ τοῦ Διὸς ἢ αὐτὸς ἀπῆρ ἢ ὁ Θετταλὸς ἑκεῖνος (a) νεανίσκος, μίαν ἡμέραν λειτουργὸς γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοι· ξεναγήσεις γάρ τῷ ὄντι, ὅτι με ξυμπεριενεγκεῖν, ἢ δείξεις ἕκαστα, ὡς ἂν εἰδὼς ἄπαυλα. ΕΡΜ. Οὐ σχολή μοι, ὦ περιττέ· ἀπέρχομαι γάρ τι διακονησόμενος (b) τῷ ἄνω Διὶ τῶν ἀνθρωπίνων. Ὁ δὲ ὀχλώδης τέ ἐστι, καὶ δεῖται μὴ βραδύνειν με, ὅλον ὑμέτερον ἐᾶσθαι, παραδοὺς τῷ ζόφῳ· ἢ ὅπερ τὸν Ἥφαιστον περᾷν ἐποίησε, ῥίψας κἀμὲ τετραγὼς τὴν ὁδὸν ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γλωττα παρέρχομαι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περιόψει ἄν με (d) ἄλλως πλανώ-

(a) *νεανίσκος.*] *Protesilaus.* See your dictionary for him.

(b) *τῷ ἄνω Διί.*] *To* Jove *above.* Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) *οἰνοχοῶν.*] Alluding to Vulcan's hobbling manner of helping the Gods to nectar; which was so humourous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which Jupiter and Juno were then engaged. *Hom.* Il. i.

(d) *ἄλλως.*] *Frustra* is an odd signification of *ἄλλως.* Perhaps, it is used in this sense, from the common meaning, *aliter*; because, when a man doth any thing *otherwise* than it ought to be done, he may justly be said to do it *in vain.* Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phædo. Ταῦτά μοι δοκῶ ἄλλως λέγειν, "Hæc "mihi videor frustra dicere."

μενον ὑπὲρ γῆς, ᾧ ταῦτα, ἑταῖρε, ᾧ ξύμπλους, ᾧ συνδιάκτορε ὤν; Καὶ μὴν καλῶς εἶχεν ὦ παῖ Μαίας, ἐκείνων γέν σε μεμνῆσθαι, ὅτι μηδὲ πώποτέ σε ἢ ἀνεῖναι ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ, μὲν βρέγμει ἐπὶ τῷ καταρράκτῃ ἐκτάθεις, ὥμως ὕτω καθεύδεις ἔχων· ἢ εἴ τινα λάλον νεκρὸν εὕροις ἐκεῖνο σαυ, ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης ὢν, τὴν δικωπίαν ἕλκων, ἐρέττω μόνος. Ἀλλὰ νῦν τῷ πατρὶ, ὦ φίλτατον Ἑρμῆδιον, μὴ καταλίπῃς μέ· περιήγησαι δὲ τὰ ἐν τῷ εἴδει ἅπαντα. ὡς τι κἀγὼ ἰδὼν ἐπανέλθοιμι. Ὡς ἦν μέσῃ ἀθῆς, ὁρᾷς τῶν τυφλῶν διοπα. Καθάπερ γὰρ ἐκεῖνοι ἐμφάλλονται διολισθαίνοντες ἐν τῷ σκότει· ὕτω δὴ κἀγώ σοι πάλιν ἀμβλυώτερος τὰ πρὸς τὸ φῶς. Ἀλλὰ δὸς, ὦ Κυκλωπίς, μοι ἐς ἀεὶ μέμνησθαι τὴν χάριν. Ἐπεμ. Τοῦτ' τὸ πρᾶγμα πλειόνων αἴτιον κατασήσεταί μοι. Ὁρῶ γὰρ ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ ἀκόνδυλον παυλάπασιν ἡμῖν ἐσόμενον. Ὑπεργετέον δὲ ὅμως· τί γὰρ ἂν κῷ πάθῃ τις, ὁπότε φίλῳ τις ὢν βιάζοιτο; Πάνυ μὲν ἦν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὦ σορθμεῦ· πολλῶν γὰρ ὢν ἐτῶν ἡ διατριβὴ γένοιτο. Εἶτα ἐᾶσ μὲν ἀποκηρύττεσθαι δεῖσε, καθάπερ ἀποδράντα ἀπὸ τῆς Διός· σὲ δὲ κῷ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῆς θανάτῳ ἔργα, κῷ τὴν τῆς Πλάτωνος ἀρχήν (a) ζημιῶν, μὴ νεκραγωγῆσα πολλῷ τῷ χρόνῳ. Καὶ ὁ τελώνης Αἰακὸς ἀγανακτήσει, μηδ' ὁλοὸν ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἰδῇς, τῦτ' ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ᾧ Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἐγὼ δὲ ἐδὲν οἶδα τῶν ὑπὲρ γῆς, ἔξω ὧν. Ἐπεμ. Τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλὸ τινος ἡμῖν ἔδει χωρίυ, ὡς ἀπ' ἐκείνε πάνυ ἰδοις. Σοὶ δὲ, εἰ μὲν ἐς τὸν ἀέρα ἀνελθεῖν δυνατὸν ἦν, ἓκ ἂν ἐκάμνον· ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας. Ἐπεὶ δὲ ἡμεῖς εἰδώλοις ἀεὶ ξυνόντα ἐπισκατέυειν τῶν βασιλείων τῆ Διὸς, ὥρα ἡμῖν ὑψηλόν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ᾧ Ἑρμῆ, ἅτερ εἶσθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; Ὁπόταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνῃ ἐμτέσῃ, κῷ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν (b) ὀθόνην στεῖλαι, ἢ ἐνδῦναι ὀλίγον τῆ

(a) ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ κῷ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῆ θανάτε ἔργα, μὴ νεκραγωγῆντα πολλῷ τῷ χρόνῳ, κῷ τὴν τῆ Πλάτωνος ἀρχὴν ζημιώσει. According to which reading I have also rendered it.

(b) ὀθόνην στεῖλαι.] *To furl the sail.*

(a) πούδες, ἡ συνεκβαλεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὰ βέλτιω. Κατὰ ταῦτα δὲ ἢ σὺ πράττῃς, ὁπόσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὤν. Ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι, πάνυ πειθόμενος κελευούσῃ σοι. ΕΡΜ. Ὀρθῶς λέγεις, αὐτὸς γὰρ εἶσομαι τί ποιητέον, κἀξευρήσω τὴν ἱκανὴν σκοπήν. Ἆρ' ἐν ὁ Κάνωβος ἐπιτηδεῖ, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀρτίως ὁ Ὄλυμπος ἐκεῖνος; Καί τοι ἀ φαῦλόν τι ἀνεῦρηκήσθην ἐς τὸν Ὄλυμπον ἀπιδών· συζυκαμεῖν δέ τι ἢ ὑπεργῆσαι ἢ σὲ δεῖ. ΧΑΡ. Πρόσταττε· ὑπεργήσω γὰρ ὅσα δυνατά.

3. ΕΡΜ. Ὅμηρος ὁ ποιητής φησι τὼς (b) Ἀλωΐω υἷας, δύο ἢ αὐτὼς ὄντας ἔτι παῖδας, ἐθελῆσαί ποτε τὸν Ὄσσαν ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῷ, ἱκανὴν ταύτην κλίμακα ἕξειν οἰομένους ἢ πρόσβασιν τῆς τοῦ ἐρανοῦ. Ἐκεῖνο μὲν ἂν τῷ μειρακίῳ (ἀταθάλῳ γὰρ ἦσαν) δίκας ἐπισπᾶσθαι. Νῷ δὲ (ἐ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βεβουλεύμεθ) τί ἐχεῖ οἰκοδομήσωμεν ἢ αὐτοὶ καλὰ τὰ αὐτὰ ἐπικυλινδεῖσθαι ἐπάλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρας ἀκριβεστέραν τὴν σκοπήν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ, δὺ ὄντες ἀναβαίνειν, ἀράμενοι τὸ Πήλιον ἢ τὸν Ὄσσαν; ΕΡΜ. Διὰ τί δ' ἐκ ἂν, ὦ Χάρων; Ἢ ἀξιοῖς ἡμᾶς ἀγενεστέρους εἶναι τοὺ βρεφυλλίου ἐκείνου, ἢ ταῦτα, Θεὲς ὑπέρκοπλοι; ΧΑΡ. Οὔκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλαυχίαν ἔχειν. ΕΡΜ. Εἰκότως. Ἰδιώτης γάρ εἰ, ὦ Χάρων, ἢ ἥκιστα ποιητικός. Ὁ δὲ γενάδας Ὅμηρος ἀπὸ δυοῖν στίχων αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν ἐρανὸν, ἅτε ῥᾳδίως συνιδεὶς τὰ ὄρη. Καὶ θαυμάζω εἰ σοι ταῦτα πιθάνια εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἰς ὦμ φέρει, ἀνέχων κἀκεῖ ἅπαντας. Ἀκούεις δὲ ἴσως ἢ τῶ ἐμὼ ἀδελφῶ πέρι, τῶ Ἡρακλέος, ὡς διανύξαιτό ποτε αὐτὸν ἐκείνου τὸν Ἄτλαντα ἢ ἀναπαύσειε πρὸς ὀλίγον τῦ ἄχθος, ὑποθεὶς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκὼ ἢ ταῦτα. Εἰ δὲ ἀληθῆ ἐστι, σὺ ἄν, ὦ Ἑρμῆ, ἢ οἱ ποιηταὶ εἰδῆτε. ΕΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τινος γὰρ ἕνεκα σοροὶ ἄνδρες ἐψεύδοιντο ἄν;—Ὥστε ἀναμοιρολύσωμεν τὴν Ὄσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος· ἢ ὁ ἀρχιτέκτων Ὅμηρος,

Αὐτὰρ ἐπ' Ὄσσῃ Πήλιον εἰνοσίφυλλον.

(a) πούδες.] Πῆς is used to signify that *rope* by which the lower corner of a sail is managed, called, in English, the *sheet*. The Latins also called this rope, *pes:*

Una omnes fecere pedem. *Virg. Æn.* v.

(b) Ἀλωΐω υἷας.] *Otus* and *Ephialtes.*

—Ὀρῶ, ὥπως ῥᾳδίως ἅμα καὶ ποιητικῶς ἐξειργασάμεθα; Φῆρε νυ ἀναδῶ, δῶ, ἢ καὶ ταῦτα ἱκανὰ ἢ ἐποικοδομεῖν ἔτι δεήσει.—Παπαῖ· Κάτω ἔτι ἐσμὲν ἐν τῇ ὑποῤῥείᾳ τᾶ ᾽ράνᾶ· ἀπὸ μὲν γὰρ τῶν ἑῴων, μόγις Ἰωνίαν καὶ Λυδίαν φαινόμεθα. Ἀπὸ δὲ τῆς ἑσπέρας, ἐ πλέον Ἰταλίας; καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκτῴων, (a) τὰ ἐπὶ τάδε τᾶ Ἴστρᾳ μόνα. Κἀκεῖθεν ἡ Κρήτη ἐ πάνυ σαφῶς. Μεταικινητέα ἡμῖν, ὦ σαφεστᾶν, καὶ ἡ Οἴτη, ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὐτω ποιῶμεν· ὄρα μόνον μὴ λεπτότερον ἐξειργασάμενα τὸ ἔργον, ἀτομηκίνοιλες πέρα τᾶ πιθανᾶ· εἶτα συγκαταῤῥιφθέντες αὐτῷ σικρᾶς τᾶς Ὁμήρᾳ οἰκοδομητικᾶς περιαθῶμεν ξυῤῥιφέντες τῶν κραναίων. ΕΡΜ. Θαῤῥεῖ· ἀσφαλᾶς γὰρ ἔξει ἅπαντα μετατιθεὶ τὴν Οἴτην, ἐπινυλινδεῖσθαι καὶ ὁ Παρνασσός. Ἴδε, ἐπάνεμι· αὖθις Εὖ ἔχει, πάλιν ὁρῶ. Ἀνάβαινε ἤδη καὶ σύ. ΧΑΡ. Ὄρεσιν, ὦ Ἑρμῆ, τὴν χεῖρα· ἐ γὰρ ἐπὶ μικρᾶν με ταύτην τὴν μηχανὴν ἀναβιβάζεις. ΕΡΜ. Εἶγε μὲν ἰδεῖν ἐβέλεις, ὦ Χάρων, ἅπαντα, ἐκ ἴσι δὲ ἄμφω, καὶ ἀσφαλᾶ, καὶ φιλοθεάμονα εἶναι. Ἀλλ᾽ ἔχε μᾶ τᾶς δεξιᾶς, καὶ φείδε μὴ κατὰ τὸ ὀλισθηρὸς πατεῖν. Εὖγε ἀνελήλυθας καὶ σύ. Καὶ ἐπίπαν διοῤῥυμβᾷ ὁ Παρνασσός ἐσι, μιαν ἑκάτερᾷ ἄκραν ἐπιλαβόμενοι, καθεζώμεθα. Σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

4. ΧΑΡ. Ὁρῶ γᾶν πελλὴν καὶ (b) λίμνην τινὰ μεγάλην περιῤῥέουσαν, καὶ ὄρη, καὶ ποταμούς, τὸ Κωκυτὸ καὶ Πυριφλεγέθοντᾳ καιόμενον· καὶ ἀνθρώπους πάνυ σμικρούς, καὶ τινας φωλεοὺς αὐτῶν. ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν. ὃς φωλεοὺς εἶναι νομίζεις. ΧΑΡ. Οἰσθα ὡ Ἑρμῆ, ὡς ἐδὲν ἡμῖν πέπραγεν; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτὸ Κωκυμίᾳ, καὶ τὴν Οἴτην, καὶ τὰ ἄλλα ὄρη μετακινήσωμεν. ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἴγωγε ἀπὸ τᾶ ὑψηλᾶ ὁρῶ· Ἐβουλόμην δὲ ἐ φόλεις, ἀλλ᾽ ὄρη αὐτὰ μόνον, ὥσπερ ἐν γραφαῖς ὁρᾶν. ἀλλὰ τίς τις ἀνθρώπος αὐτὸς, καὶ ἀ σφίσι, καὶ οἷα λέγουσι· ὥσπερ ὅτε ἐς τὸ σωφρονιστήριον εἰσῆλθον εἴδος γελοῖόν. καὶ νῦν μοι ὁ τι γελᾶσαι; Ἀκούσας γάρ τινᾷ ἡδέως ἐς ὑπεξόλυσι. ΕΡΜ. Τί δὲ τοῦτ᾽ ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τάδε τᾶ Ἴστρᾳ.] *The*-places-*upon*-*these*-hither-parts *of the* Ister; that is, "next to him, as he stood." For the article ὁ, with the syllable δε, as ὧδε, ἥδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like στᾷ; as, ἐν τήδε τῇ πολεῖ, *in hac urbe*.

(b) λίμνην τινὰ.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δεῖπνον, εἶναι, πλησθείς, ὑπό τινων τῶν Φίλιννι· "Ἐς τὴν ὑστεραίαν "μάλιστα ἥξω," ἔφη, κἀμεταξὺ λέγοντος ἀπὸ τῆς τραπέζης ἀναστὰς ἐπιστρέφει, ἐπ' αὐτὸ τοῦτο κινήσαντος, ἀπίστιτον ἀσκόν. Ἐγίλιστα δὲ καὶ ἐπιτελέσαντος τὴν ὑπόσχεσιν. Ἔοικα δὲ κἀγὼ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέπωμι κἀκεῖσε. ΕΡΜ. Ἐχ' ἀτρέμα· κἀτῶτο γάρ ἐγὼ ἰάσομαί σοι, κἀξυθερκίσατον ἐν βραγχεῖ ἀποφανῶ, παρ' Ὁμήρῳ τινὰ κἀπὸ τῶτο ἐπιδὴν λαβὼν. Κἀπειδὰν εἴπω τὰ ἔπη, μέμαατο μηκέτι ἀκαλυλάζειν, ἀλλὰ σαφὰς ἀκούειν ὀρθῶν. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλεν, ἣ πρὶν ἐτῆεν,
Ὄφρ' εὖ γινώσκῃς ἠμὲν Θεὸν ἠδὲ κἀνδρα.

ΧΑΡ. Τί ἐσιν; ΕΡΜ. Ἤδη ὁρᾷς; ΧΑΡ. Ὑπερφυῶς γε· Τυφλὸς ὁ Αυγκεὺς ἐκεῖνος, ὡς πρὸς ἐμέ· ὥσε σὺ τὸ ἐπί πάτῳ περιδίασκέ μοι, κἀποκρίνε ἐρωτῶντι. Ἀλλὰ βάλλε κατὰ τὸν Ὁμηρον κάγὼ ἐρωμαί σε, ὡς μάθῃς ἐδ' αὐτὸν ἀμελῆ ὄλλα με τῶν Ὁμήρε; ΕΡΜ. Πόθεν σὺ ἔχεις τι τῶν ἐκείνε εἰδέναι, ναύτης ἀεὶ κἀπὸ πρόσκωπος ὤν; ΧΑΡ. Ὁρᾷς; Ὀνειδισικὸν τῶτο ἐς τὴν τέχνην· ἐγὼ δὲ ὁπότε διεπόρημενον αὐτὸν ἀποβανόντα, πολλὰ βαψῳδοῦντα ἀκούσας, ἐνίων ἔτι μεμνημαι. Καίτοι χειμὼν ἡμᾶς ἐ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ἄδειν ἐ πάνυ αἴσιόν τινα ὠδὴν τοῖς πλέουσιν, "(a) Ὡς

(a) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third ᾗ downward, instead of coupling a verb to what goes before, as the former ᾗ's have done, unnaturally subjoins the participle κυκῶν to Σκύλλας ἀρόθουνε; so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκᾶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἐμπεσὼν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

" ὁ Ποσειδᾶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ
" τορύνην τινὰ ἐμβαλὼν τὴν τριαιναν, καὶ πάσας τὰς θύελλας ὠρέθυνε,
" καὶ ἄλλα πολλὰ κυμᾶν τὴν θάλασσαν," ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω καὶ
γνόφῳ ἐμπεσὼν, ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Ὅτε ὥσπερ
καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψῳδιῶν τὰς πολλὰς (a) αὐτῇ
Σκύλλῃ καὶ Χαρύβδει, καὶ Κύκλωπι. ΕΡΜ. Οὐ χαλεπὸν ἐν ἓν ἃ
τοσάδε ἡμῖν ὀλίγα (b) γᾶν διαφυλάξαι.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: Ὡς ὁ Ποσειδᾶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ὠρέθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τριαιναν, καὶ ἄλλα πολλὰ κυμᾶν τὴν θάλασσαν· ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω καὶ γνόφῳ ἐμπεσὼν, ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms;* and then, the *confusion of the sea.* But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader's satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: " Etenim postquam " cantilenam quandam navigantibus non admodum prospe- " ram neque salutarem fuisset auspicatus, carminum vi " impulsus Neptunus, et nubes convocavit, atque tridente " velut toryna (instrumento, quo in olla aliquid teritur et " agitatur inter coquendum) injecto, cum fluctuum procellas " excitavit, tum aliis multis turbis universum miscebat mare, " adeo ut parum abfuerat, quin tempestas, quæ una cum " densa caligine imminebat, navem nobis subvertisset." The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῇ Σκύλλῃ &c.] Perhaps, the meaning is, " that he " vomited out many of his rhapsodies *along with Scylla* and " *Charybdis*, &c." that is, *along with* his descriptions of " these;" which meaning I prefer.

(a) γᾶν.] Though this particle be in the best editions, yet I see no use of it here, since ἓν goes a little before.

ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γὰρ δδ' ἔσι πάγκοιν@ ἀνὴρ, ὃὺς τε, μέγας τε,
Ἔξοχ@ ἀνθρώπων κεφαλὴν ἠδ' εὐρέας ὤμους;

ἙΡΜ. Μίλων κτ@ ὁ ἐκ Κρότων@ ἀθλητής. Ἐπιροτᾶτι δ' αὐτῷ οἱ Ἕλληνες, ὁτι τὸν ταῦρον ἀρίμεν@ φέρει διὰ τὸ σαδὲ μέσον. 5

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὦ Ἑρμῆ, ἐπαινοῖεν, ὃς αὐτὸν σοι τὸν Μίλωνα μετ' ὀλίγων ξυλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἤκῃ πρὸς ἡμᾶς ὑπὸ τὸ ἀμαχωτάτῳ τῶν ἀλλάγων ἑῶν κατα-πλαγιασθεὶς τὸ θανάτ@, μηδὲ ξυνεις ὁπως αὐτὸν ὑποσκελιῶ. Κἄτα εἰσωξεῖται ἡμῖν δηλαδὴ μεμηνὼς@ τῶν σφάνων τάτων, καὶ τὸ κρότ@. 10 Νῦν δὲ μέγα φρονεῖ θαυμαζόμεν@ περὶ τῇ τὸ ταύρ@ φορᾷ. Τί καὶ οἰηθῶμεν; Ἆρα (a) ἐλπίζειν αὐτὸν (b) καὶ τεθνήξεσθαί ποτε; ἙΡΜ. Πόθεν ἐκεῖν@ θανάτ@ νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ; ΧΑΡ. Ἓκ τοῦτον ἐκ εἰς μακρὰν γήλωτα ἡμῖν παρίξοντα, ἐπὸς' ἂν πλέῃ, μηδὲ ἐμπίδα, ἀχ ὅπως ταῦρον ἔτι ἀραῖσθαι δυνάμεν@. 15

5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τε ὢρ' ὃδ' ἄλλ@ ὁ σεμνὸς ἀνήρ; ἀχ Ἕλλην ὡς ἔοικεν, ἀπὸ γῆν τῆς σοφῆς. ἙΡΜ. Κῦρος, ὦ Χάρων, ὁ Καμβύσ@, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχρῆτον, νῦν Περσῶν ἤδη ἔτοιμος εἶναι. Καὶ Ἀσσυρίων ἐναγχ@ αὖτ@ ἐκράτησε, καὶ Βαβυ-λῶνα παρεσήσατο· καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν, ἃς παιδιὰς 20 τὸν Κροῖσον, ἀρχοι ἁπάντων. ΧΑΡ. Ὁ Κροῖσ@ δὲ πᾶ ποτε κλε-κεῖνός ἐσιν; ἙΡΜ. Ἐκεῖσε ἀπόδλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλᾶν τείχ@. Σαρδεῖς ἐκεῖνοι. Καὶ τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλων τῷ Ἀθηναίῳ διαλε-γόμενον; Βάλει ἀκέσομεν αὐτῶν ὁ, τι κε λέγωσι; ΧΑΡ. Πάνυ 25 μὲν ὖν.—ΚΡΟΙΣ. "Ὦ ξένε Ἀθηναῖε (εἰδὲς γάρ μιν τὸν πλοῦτον, "ὃν τῆς Ἀσσυρίης, καὶ ὅσες ἄσμος χρυσὸς ἔσιν ἐμοῖς, τῷ τὴν Ἑλλάν "ὠλυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων εὐδαιμονέσα-"τον εἶναι." ΧΑΡ. Τί ἆρα ὁ Σόλων ἐρεῖ; ἙΡΜ. Θάρρει. Οὐδὲν ἀγενὲς, ὦ Χάρων. ΣΟΛ. "Ὦ Κροῖσε, ὀλίγοι μὲν εὐδαίμονες. Ἐγὼ 30

(a) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(b) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: "Is it, that he expects to *die also?* (That is) Must we "think that he expects to be, at any time, concerned in the "*death too*, as he is, at present, engaged in the affairs of "this life?"

" δὲ ὧν οἶδα, Κλόσιν, ᾗ Βίττωνα ἡγῆμαι εὐδαιμονεστάτης γενέσθαι.
" τὴς τῆς ἱερείας παίδας." ΧΑΡ. Τῆς Ἀργόθεν Φησὶν ἐτῶ, τὰν
" ἅμα πρώϊαν ἀποδαυόντας, ἐπεὶ τὰν μητέρα ὑποδύντες εἵλκυσαν ἐπὶ τᾶς
" ἀτάνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. "Ἐτω. Ἐχέτωσαν τὰ πρῶτα
" ἐκεῖνοι τᾶς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλος
" ὁ Ἀθηναῖος. ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τᾶς πατρίδος. ΚΡΟΙΣ.
" Ἐγὼ δὲ, κάθαρμα, ἃ σοὶ δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω
" οἶδα. Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκῃ τὸ βίῳ ὁ γὰρ θάνατος
" ἀκριδὴς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαι-
" μόνως διωκῆσαι." ΧΑΡ. Κάλλιστα, ὦ Σολων, ὅτι ἡμῶν ἐκ
ἐπιλήσει, (a) ἀλλὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ
τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνης ὁ Κροῖσος ἐπέμπετο, ἢ τί καὶ ἐπὶ τῶν ὤμων
φέρουσι; ΕΡΜ. Πλίνθους τῷ Πυθίᾳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν
χρησιῶν, (b) ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον. Φιλόμαντις δὲ
ἀνὴρ ἑκατόπως. ΧΑΡ. Ἐκεῖνο γάρ ἐσιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ
ἀποσκῆλει τὸ ὑπωχρον μετ' ἐρυθήματος· νῦν γὰρ πρῶτον εἶδον, ἀκέων

(a) ἀλλὰ τὸ πορθμεῖον, &c.] It seems to me strange language, to say, "That the *boat* should be the *judgment*." Nay, I doubt but it is nonsense. Therefore, κρίσιν must here signify κριτήριον, "that by which we can form a true "*judgment* of any thing," which I mean by *examen*, in my translation; though it is much to be doubted, whether κρισις hath ever, elsewhere, been taken even in this sense. Grævius renders the whole thus: "Sed cymbam ipsam existimas "esse ubi de talibus judicium fieri necesse sit." But how can κρισις signify, in his way, "Locus ubi judicium fieri "possit," without straining it very hard?

(b) ὑφ' ὧν καὶ ἀπολεῖται.] I know not how these *oracles* could *destroy Crœsus*, except it was by giving him hopes, or assurances, that no attempt upon him, or his kingdoms, should succeed: and no doubt but that, by such suggestions, they often flattered kings, who sent them great presents. Here, also, καὶ stands oddly: and, perhaps, here too the meaning is, "That these *oracles* not only engage him, at "present, but shall, *also*, be the cause of his *death*, by mak-"ing him too secure." Or, perhaps, rather, thus, "He "hath lost his *gold* by these *oracles*, and, in a little time, he "shall *also* lose his *life* by them."

ἀεί. ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ ἀοίδιμον ὄνειρα, ἢ περιμάχητον.
ΧΑΡ. Καὶ μὴν ἔγχ ὁρᾷ ὁ, τι ἀγαθὸν αὐτῷ παρέσεσιν, εἰ μὴ ἄρα τότε μόνον, ὅτι βαρύνουσι τὸ φέροντες αὐτό. ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο ἢ ἐπιβουλαὶ, ἢ λῃστήρια, ἢ ἁρπαγαὶ, ἢ φόνοι, ἢ δεσμὰ, ἢ πλοῦς μακρὸς, ἢ ἐμπορίαι, ἢ δουλεῖαι. ΧΑΡ. Διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τῷ χαλκῷ διαφέρον. Οἶδα γὰρ τὸν χαλκὸν, ὄβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκοῦσι ἐκλέγων. ΕΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολύς· ὥστε ἐπάνω σπεδιζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλῆ τῇ βάθει οἱ μεταλλεῖς ἀνορύτ[illegible]σι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, ἢ ὅτῳ, ὥσπερ ὁ μόλιβδος, ἢ τἄλλα. ΧΑΡ. Δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν (a) ἀβελτερίαν, οἳ τοσοῦτον ἔρωτα ἐρῶσιν, ὥστε, ἢ βαρέως κλήματος. ΕΡΜ. Ἀλλ' ἔ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾷ αὐτῆ φαίνεται, ὡς ἐρᾷς. Καταγελᾷ γὰρ τῆ Κροίσε ἢ τῆς μεγαλαυχίας τῆ βαρηδάρε. Καὶ μοι δοκεῖν ἔρεσθαί τι βέλτιστ αὐτόν. Ἐπακούσωμεν ἔν.

" 7. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἴει γάρ τι δεῖσθαι τῶν πολίτ-
" ῶν τῶν τοῦ Πυθίου; ΚΡΟΙΣ. Νὴ Δί' ἐ γάρ ἐσιν αὐτῶ ἐν Δελφοῖς
" ἀνάθημα ὅδ' ὁν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον εἶει τὸν Θεὸν ἀπο-
" φαίνειν, εἰ κλήσαιτο ἐν τοῖς ἄλλοις, ἢ πλοῦτος χρυσᾶς; ΚΡΟΙΣ.
" Πῶς γὰρ ἔ; ΣΟΛ. Πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ
" ἔρανῷ, εἰ ἐκ Λυδίας (b) μετασελλεσθαι τὸ χρυσίον δεήσει αὐτὸς,
" ἢ ἐπιθυμήσουσι. ΚΡΟΙΣ. Πῆ γὰρ τοσοῦτον ἂν γένοιτο χρυσὸς,
" ὁσον παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;
" ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ. Τῆ βελτίονι ἄρα ἐνδεεῖς ἐσε.
" ΚΡΟΙΣ. Πῶς; ἀμείνων ὁ σίδηρος χρυσίε; ΣΟΛ. (c) Ἦν ἀπο-
" κρινῃ μηδὲν ἀγαναισχύντ, μάθοις ἄν. ΚΡΟΙΣ. Ἐράτω, ὦ Σόλων.
" ΣΟΛ. Πότερον, ἀμείνους οἱ σῴζοντες τινες, ἢ οἱ σῳζόμενοι περὶς
" αὐτῶν; ΚΡΟΙΣ. Οἱ σῴζοντες δηλαδή. ΣΟΛ. Ἆρ' ἂν ἦν
" Κῦρος, ὡς λογοποιοῦσί τινες, ἐπὶ Λυδοὺς, χρυσοῦς μαχαίρας σὺ
" ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ
" σίδηρος δηλαδή. ΣΟΛ. Καὶ εἰγε μὴ τοῦτον παρασκευάσαιο,
" οἴκοιτο ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφή-
" μει, ὦ ἀνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν ἔτω ταῦτα. Φαίην
" δὲ ἂν ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκοῦν ἢ τῷ Θεῷ

(a) ἀβελτερίαν.] Ἀβελτερες (i. e. ὁ τὸ βέλτερον, sive βελτίον μὴ γιγνώσκων) signifies a *fool*. *Steph.*

(b) μετασελλεσθαι] *Mittere-q-ii-advehant*. *Steph.*

(c) Ἦν ἀποκρίνῃ.] *If you would argue*. See the notes upon *Dial.* xxxi.

" κελεύσις σιδήρᾶς κᾶλίνθους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις
" ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδήρᾳ ἐκεῖνός γε δήσεται· ἀλλ' ἤν τε
" χαλκὸν ἤν τε χρυσὸν ἀναθῇς, ἄλλοις μὲν ποτε κτῆμα ἢ ἕρμαιον
" ἔσῃ ἀνατεθειμένος, Φωκεῦσιν, ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς, ἢ τινι
" τυράννῳ λῃστῇ· τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.
" ΚΡΟΙΣ. Αἰεί σύμμετῷ πλάττῳ προσπολεμεῖς, ᾧ φθονῖς." ΕΡΜ.
Οὐ φέρει ὁ Λυδὸς, ὦ Χάρων, τὴν παῤῥησίαν· ᾗ τὴν ἀληθειαν τῶν
λόγων ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, ὅτινι ἀνθρώπος οὐχ
ὑποπλήσσων, τὸ δὲ (a) παρισάμενον ἐλευθέρως λέγων. Μεμνήσεται
δ' ἴσως μικρὸν ὕστερον τᾶ Σόλωνος ὅταν αὐτὸν δεῖ ἄλλοντα ἐπὶ τὴν πυρὰν
ὑπὸ τᾶ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθὸς πρώην ἀναγινωσκούσης τὰ ἑκάστῳ ἐπικεκλωσμένα. Ἐν οἷς ᾗ ταῦτ' ἐγέγραπτο,
" Κροῖσον μὲν ἁλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὖτον ὑπ' ἐκείνης τῆς
" Μασσαγέτιδος ἀποθανεῖν." Ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τᾷ ἵππῳ
τᾷ λευκῷ ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ΕΡΜ. Τῶμφοῖν ἐκείνη ἐσὶ· ᾗ τὴν κεφαλὴν γε ἀποτεμοῦσα τᾷ Κύρᾳ αὐτὴ ἐς ἀσκὸν ἐμβαλεῖ
πλήρη αἵματος. Ὁρᾷς δὲ ᾗ τὸν υἱὸν αὐτᾷ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐσιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, ᾗ μυρίᾳ
(b) σφαλεὶς ἐν τᾷ Λιβύῃ ᾗ Αἰθιοπίᾳ, τὸ τελευταῖον μανεὶς ἀποθανεῖται, ἀποκλείνας τὸν Ἆπιν. ΧΑΡ. Ὦ σελλᾶ γέλωτος. Ἀλλὰ
νῦν τις ἂν αὐτᾶς προσδέξειεν ἅτως ὑπερφρονοῦντας τῶν ἄλλων;
Ἢ τίς ἂν πιστεύσειεν, ὡς μετ' ὀλιγον ἅτος μὲν αἰχμάλωτος ἔσαι,
ἅτος δὲ τὴν κεφαλὴν ἕξει ἐν ἀσκῷ αἵματος;

8. Ἐκεῖνος δὲ τίς ἐσιν, ὦ Ἑρμᾶ, ὁ τὴν πορφυρᾶν ἐφορίδα
ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι,
τὸν ἰχθῦν ἀνατεμών.

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τίς εὔχεται εἶναι;

(a) παρισάμενον] Ut παρισᾶσθαι dicitur pro *in mentem venire*, ita παρισάναι pro *menti alicujus inderе*. *Steph.*

(b) σφαλεὶς.] Properly, *tripped up*. Hence, it is used to signify a person *overthrown in-his-projects*. I. therefore, render it, *inceptis-frustratus*. The part of Cambyses's history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεὶς, *overthrown in his projects*. See *Herod.* Lib. ii. and *Justin*, Lib. i.

ΕΜΠ. Εὖγε (a) παρῳδεῖς, ὦ Χάρων· ἀλλὰ (b) Πολυκράτην ὁρᾷς τῶν Σαμίων τυραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτάρ ἢ ἔτω αὐτῷ ὑπὸ τῶ παρεσῶτος οἰκέτε Μαιανδρίε περοδοθεὶς Ὀροιτῃ τῷ σατράπῃ, (c) ἀνασκολοτισθήσεται, ἀθλιῶς ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τὲ χρόνε. Καὶ ταῦτα γὰρ τῆς Κλωθὸς ἐπήκουσα. ΧΑΡ. Εὖγε, ὦ Κλωθοὶ γενικῶς ἢ αὐτὲς, ὡ βελτίση, ἢ τὰς κεφαλὰς ἀποτεμνε, ἢ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὅτι. Ἐν τισὶτω δὲ ἐπαιρόσθων, ὡς ἂν ἀφ' ὑψηλοτέρε ἀλγεινότερον καταπεσόμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκασον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσῆν κομίζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τότων ὧδε ἔξει.—Τὴν δὲ πληθὺν, ὦ Χάρων, ὁρᾷς, τὲς πλέοντας αὐτῶν, τὲς πολεμοῦντας, τὲς δικαζομένως, τὲς γεωργοῦντας, τὲς δανείζοντας, τὲς προσαιτοῦντας; ΧΑΡ. Ὁρῶ ποικίλην τινὰ τύρβην, ἢ μεσὸν ταραχῆς τὸν βίον, ἢ τὰς (d) πόλεις γε αὐτῶν ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν (e) ἴδιόν τι κέντρον ἔχει, ἢ τὸν πλησίον κεντεῖ. Ὀλίγοι δέ τινες, ὥσπερ σφῆκες, ἄγυσι,

(a) παρῳδεῖς] Παρῳδέω signifies, to *make verses*, in *mimickry* of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's Odyssea hath, from

Ἄνδρά μοι ἔννεπε μοῦσα πολύτροπον,——

Been *burlesqued* to

Ἄνδρά μοι ἔννεπε μοῦσα πολύκροτον,—

πολύτροπος signifying *much versed in the knowledge of the world*; but πολύκροτος, *much clapped*, or *applauded*.—The *burlesque*, in Νήσῳ ἐν ἀμφιρύτῃ—βασιλεὺς δέ τις εὔχεται εἶναι, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτες, in Dial. xxxii.

(c) ἀνασκολοπισθήσεται.] *Palo-infixus-tolletur. Steph.*

(d) πόλεις σμήνεσιν ἐοικυίας.] The meaning is, that the *people* of the cities are like *swarms* of bees.

(e) ἴδιόν τι κέντρον.] *Some peculiar sting*; by which is meant, that *particular* way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

καὶ φέρεσ. τὸν (a) ὑποδέεστερον. Ὁ δὲ περιτετόμενος αὐτὲς ἐκ τ' ἀφανὲς ἐτος ὄχλος, τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ δείματα, καὶ ἄνοιαι, καὶ ἡδοναί, καὶ φιλαργυρίαι, καὶ ἐρωτες, καὶ μῖσος, καὶ τὰ τοιαῦτα. Τέτων δὲ ἡ ἀγνοια μὲν κάτω ξυνανακέμασαι αὐτοῖς· καὶ ξυμπολιτεύεται γε νὴ Δία· καὶ τὸ μῖσος· καὶ ἡ ὀργὴ καὶ ζηλοτυπία, καὶ ἀμαθία, καὶ ἀπορία, καὶ φιλαργυρία. Ὁ δὲ φόβος δὲ καὶ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐμπίπτων, ἐκπλήττει ἐνίστε, καὶ ὑποπτήσσειν ποιεῖ· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρέμεναι, ἐπὶτ' ἂν μάλιστα οἰηταί τις ἐπιλήψεσθαι αὐτῶν ἀναπτάμεναι οἰχονται, καὶχηνότας αὐτὲς ἀπολιπῶσαι· ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὁρᾷς ὑπὸ τῷ ὕδατος. Ἦν δ' ἀτενίσῃς, κατόψει καὶ μείρακα ἄνω ἐπικλωθῶσας ἑκάστῳ τὸν (b) ἀτρακτον, ἀφ' ἧ ἠρτῆσθαι ξυμβαῖνον ἄπαντας ἐκ λεπτῶν νημάτων· Ὁρᾷς καθάπερ ἀράχνιά τινα καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτρακτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν ἐκάστῳ νῆμα ἐπιπεπλεγμένον γε τὰ πολλὰ· τῦτο μὲν ἐκείνῳ, ἐκείνο δὲ ἄλλῳ. ΕΡΜ. Εἰκότως, ὦ Περμεῦ· εἶμαρται γὰρ ἑκείνῳ μὲν ὑπὸ τέτῳ φονευθῆναι, τέτῳ δὲ ὑπ' ἄλλῳ· καὶ κληρονομῆσαι γε τῦτον μὲν ἐκεῖνος, ὅτε ἂν ἧ μικρότερον τὸ νῆμα· ἐκεῖνον δ' αὖ τέτε· τοιόνδε γάρ τι ἡ (c) ἐπιπλοκὴ δηλοῖ. Ὁρᾷς δ' ἓν ὑπὸ λεπτῷ κεφαλίνες ἅπαντας; Καὶ (d) ἕτος μὲν ἀνωσπασθεὶς ἄνω μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπεσὼν, ἀποῤῥαγεῖσα τῷ λίνῳ, ἐπειδὰν μηκέτι ἀλέγχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· ἕτος δὲ ὀλίγον ἀπὸ γῆς αἰωρήμενος, ἢν καὶ πάσῃ ἀψοφητὶ κείσεται, μόγις καὶ τοῖς γείτοσιν ἐξακεσθήσεται τῷ πλώματος. ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἑρμῆ.

10. ΕΡΜ. Καὶ μὴν δὸ' εἶπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ καταγέλαστα. ὦ Χάρων· καὶ μάλιστα αἱ ἄγαν σπεδαὶ αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἰχεσθαι, ἀναπάσεως γιγνομένης ὑπὸ τῦ βελτίστε

(a) ὑποδέεστερον.] *Debiliorem:* ab ὑποδέομαι, *egeo*. Steph.

(b) ἄτρακτον.] Not the *distaff*, as some are apt to think, but the *spindle*.

—— *teretem versabat pollice fusum.* *Ovid.* and
—— *Dixerunt, currite, fusis.* *Virg.*

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκὴ.] I chuse to render this word *inplexus*. *the tying-on* of the threads upon the heads of mortals.

(d) ἕτος.] Meaning a *great-man*, whose death (as we are apt to say) *makes a great noise*.

θανάτε. Ἄγγελοι δὲ αὐτῷ, ἢ ὑπηρέται μάλα πολλοί, ὃς ὁρᾷς, (a) ἡπίαλοι, ἢ πυρετοί, ἢ φθόαι, ἢ περιπνευμονίαι, ἢ ἔμφρ, ἢ λιγηρία, ἢ κανσία, ἢ δικωσαί, ἢ τυφανοι, ἢ τάττων ὧδε ὅλως αὐτὸς εἰσέρχεται, ἐς ἂν εὖ περίπληται. Ὅταν δὲ σφαλῶσι, πολὺ τὸ "Ὀτοτοῖ" ἢ "Αἰ, αἰ," ἢ "Ὦμοι μοι" Εἰ δ' εὐθὺς ἐκ ἀρχῆς ἐνένοων ὅτι θνητοί τέ εἰσιν αὖτοι, ἢ ὀλίγον τοῦτον χρόνον ἐπιδιαιτήσαντες τῷ βίῳ, ἀπίασιν, ὥσπερ ἐξ ὀνείρατος, οὐκ ἂν ὑπὲρ γῆς ἄφελες ἔζων τε ἂν εὐθηνέστερον, ἢ ἧττον ἠνιῶντο ἀποθανόντες· νῦν δὲ ἐς ἀεὶ ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν, ἐπειδὰν ἐπισὰς ὁ ὑπηρέτης καλῇ, ἢ ἀπάγῃ, ἀθθόμενοι τῷ συρετῷ, ἢ τῇ φθόῃ ἀγανακτοῦσι πρὸς τὴν ἀγωγήν. Ἐπειδὴ ποτε προσδοκήσαντες ἀποσπασθήσεσθαι αὐτῶν. (b) Ἦ, τί γὰρ ἂν ποιήσειεν ἐκεῖνος, ὁ τὴν οἰκίαν σπουδῇ οἰκοδομήσας, ἢ τὰς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἐξεπίτηδες αὐτῷ, ὁ δὲ, ἀργὸς ἐπιθεὶς τὸν ὄρυφον, ἀπίοι, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἀθλιος ἐν αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ γραμμα, ὅτι ἐξέπεσε σοῦδε ἔτεκεν αὐτῷ ἡ γυνὴ, ἢ Φίλιππος δὲ τοῦτο ἔτιμ, ἢ πρῶτον τὸ πατρὸς τυθμενος, εἰ ἤπιστατο ὡς ἐπτανεῖν γενόμενος ὁ τοιοῦτος παιδίσκιον, ἆρα ἂν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὁρᾷ τὸν τὸ ἀθλητῇ πατέρα, τὸ Ὀλύμπια νενικηκότος· τὸν γειτονα δὲ τὸν ἐκκομιζόμενα τὸ παιδίον ἐκ ὁρᾷ. ὃδε οἶδεν ἀφ' οἵας αὐτῷ πράκτας ἐρύσατο. Τὰς μὲν γὰρ περὶ τῶν ὁρων διαφερομένας ὁρᾷς ὅσοι εἰσὶ καὶ τὰς ξυναγειρόντας τὰ χρήματα. εἶτα περὶ ἀτολαύσαι αὐτῶν καλημένας. ὑφ' ὧν ἔστον. ἐπιόντων ἀζηκόων τε, καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ πάντα ταῦτα καὶ πρὸς ἐμαυτὸν ἐγὼ ἐννοῶ. τί τὸ ἡδὺ αὖτοις παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐσιν, ὃ σφίσιν ἀγανακτοῦσιν.

11. ΕΡΜ. Ἦν γὰρ τὲς βασιλέας ἴδῃ τις αὐτῶν, οἵτες εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τῶ ἀδεοῦσθαι. καὶ, ὡς φῄς, ἀμφιβάλλε τῆς τύχης, πλεῖω τῶν ἡδέων τὰ ἀπιαρὰ εὑρήσει παρεόντα αὐτοις φόβος καὶ ταραχαὶ, καὶ μῖσα, καὶ ἐπιβολαὶ, καὶ ὀργαὶ, καὶ κολακεῖαι τέτοις

(a) ἡπίαλοι.] *Quotidian agues*, in which (as I am well informed) the heat instantly succeeds the cold; but in which (according to Stephanus) the heat and cold are felt at the same time. Ab ἥπιος, *mitis*.

(b) Ἦ, τί, &c.] This sentence will prove obscure to beginners, if they do not carefully observe the explanatory words in the translation.

γὰρ ἄπαντες ξύνεισιν. Ἐᾶ πάθη, ἢ νόσε, ἢ (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν (b) ὅπῃ δὲ τὰ τῶν πονηρῶν, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΧΑΡ. Ἐθέλω γάν σοι, ὦ Ἑρμῆ, εἰπεῖν, ᾧ τινι ἐοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, ἢ ὁ βίος ἅπας αὐτῶν. Ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρηνῇ τινι καταῤῥάπτοντι ἀνισαμένας; Τὰς φυσαλλίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός. Ἐκείνων τοίνυν αἱ μὲν (c) τινες μικραὶ εἶσι, ἢ αὐτίκα ἐκραξίσασι, ἀπίσησαν· αἱ δ' ἐπὶ πλεῖον διαρκέσασι, ἢ (d) προσχωρησᾶν αὐταῖς τῶν ἄλλων, αὗται ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται. Εἶτα μέν τοι κἀκεῖναι πάλιν ἐξερράγησάν ποτε· ἢ γὰρ οἷόν τε ἄλλως γενέσθαι. Τοῦτό ἐστιν ὁ ἀνθρώπων βίος. Ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους, ἢ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, ἢ ἀκύμορον τὸ φύσημα, οἱ

(a) *πάθη.*] *Passions.*

(b) *ὅπῃ δὲ*, &c.] I have endeavoured to render these words, down to *εἴη*, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: "Quum, vel, ubi verò hæc "sunt regum mala, opportunum, vel, præstò est, colligere, "qualia sint privatorum." And, indeed, it must be granted that *ὅπῃ* most naturally and strongly signifies "ubi," as δὲ also doth "verò," and as *καιρὸς* likewise doth "opportu-"nitas." Nay, I greatly doubt whether, in any author whatsoever, *καιρὸς* be used to signify any thing but "a sea-"sonable time," or, "the opportunity of doing any thing." But still, upon these considerations, I should chuse to render it thus: "Ubi verò mala horum *(scil. regum)* *sunt*, *ibi* "*datur* occasio colligendi qualia sint privatorum." Δὲ shews plainly that a sentence begins at *ὅπῃ*; so that there should be a full stop immediately after *αὐτῶν*.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) *τινες μικραί.*] *Infants.*

(d) *προσχωρησᾶν τῶν ἄλλων.*] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, *aid* themselves to them.

δὲ ἅμα τῷ ξυνῆναι ἐπαύσαντο· πᾶσι δ' ἦν ἀπορρᾴγηναι ἀναγκαῖον.
ΕΡΜ. Οὐδὲν χεῖρον σὺ τὸ Ὁμήρου εἰκάσας, ὦ Χαρων, ὃς φύλλοις τὰ
γένη αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοιοῦτοι Ὀδύσσεις, ὦ Ἑρμῆ, ὁρᾷς οἷα ποιοῦσι καὶ ὡς
φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κλήσεων ὁμιλ-
λήσαντες, ἅπερ ἄπιστα καταλιπόντας αὐτοὺς, δῆτα ὅτι ὁδὸν ἔχοντας,
ἥκειν παρ' ἡμᾶς. Βάλει δὲ ἐπείκτῃ ἐφ' ὑψηλῇ ἐσμεν, ἀναβαίνας
παμμήκεις, παφαινέσω αὐτοῖς "ἀπέχεσθαι μὲν τῶν πατείων
"σόνων, ζᾶν δὲ, εἰ τὸν θάνατον περὶ ὀφθαλμῶν ἔχοντας." λέγων·
"Ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; Παύσασθε πάμπονοντες·
"ἐ γὰρ ἐς ἀεὶ βιώσεσθε. Οὐδὲν τῶν ἐνταῦθα σεμνῶν εἰδότα ἐστιν.
"Οὐδ' ἂν ἀπόλοιτο τις αὐτῶν τι ξὺν αὐτῷ ἀπολωλώς. Ἀλλ' ἀνάγκη
"τὸν μὲν γεμόνον οἰχεσθαι, τὴν οἰκίαν δὲ, ἢ τὸν ἀγρὸν, ἢ τὸ χρυσίον
"ἀεὶ ἄλλων εἶναι, ἢ μεταβάλλειν τὰς δεσπότας." — Εἰ ταῦτα, ἢ
τὰ τοιαῦτα ἐξ ἐπικοὺς ἐμβοήσαιμι αὐτοῖς, ἐκ ἂν οἴει μέγα ὠφεληθῆναι
τὸν βίον, ἢ σωφρονεστέρους ἂν γενέσθαι παραπολύ; ΕΡΜ. Ὦ μακάριε,
ἐκ οἶσθα ὅτως αὐτὰς ἡ ἄγνοια. ἢ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ'
ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα, τοσοῦτῳ μᾶλλον ἔσουσιν
αὐτὰ, οἷον περ Ὀδυσσεὺς τοὺς ἑταίρους ἔδρασε, δῆσι τῆς (a) Σειρήνων
ἀκροάσεως. Πάλιν ἐν ἂν ἐκεῖνοι δυνηθεῖεν ἀκῆσαι, ἐν ἢ σὺ περαγαγὼν
διαβρύαγῆς; Ὅτερ γὰρ περ ὑμῖν ἡ λήθη δύναται· τῶτο ἐλευθία ἡ
ἄγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι ἐ παραδεδεγμένοι
τὸν κηδὸν ἐς τὰ ὦτα. πρὸς τὴν ἀλήθειαν (b) ἀποκλινανίες, ὀξῦ δεδερ-
κότες ἐς τὰ πρόσωπα, ἢ κατεγνωκότες οἷά ἐστι. ΧΑΡ. Οὐκοῦν
ἐκείνοι γῶν ἐυδοκήσαιμεν. ΕΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτὸς
ἐ ἴσασιν. Ὁρᾷς ὅτως ἀποφάντες τῶν πολλῶν, καταγελῶσι τῶν
γιγνομένων, ἢ ἐδαιμῇ δαιμῶς ἀρέσκοιλαι αὐτοῖς, ἀλλὰ δῆλοί εἰσι
θρασῶν ἤδη βυλεύοντες παρ' ὑμᾶς ἀπὸ τῶ βίω; Καὶ γὰρ ἢ
μισθὸν ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, ὦ γενναῖε.
Πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ Ἑρμῆ. ΕΡΜ. Ἱκανοὶ ἢ κατ' ἐκεῖνοι. — Ἀλλὰ
κατίωμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλίναντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, perhaps, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπίδῃσθαι εἰδέναι, ὦ Ἑρμῆ, (καίμοι δείξας αὐτὸ, ἐντελῆ ἕξῃ τὴν περιήγησιν πεποιημάς) τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττωσι, διάσασθαι. ΕΡΜ. Ἥρᾳ. ὦ Χάρων. ἢ τύμβους, ἢ τάφους καλῇσι τὰ τοιαῦτα. Πλὴν τά γε ἐρὸ τῶν πόλεων ἐκεῖνα τὰ κήρματα ὁρᾷς, ἢ τὰς (a) σήλας, ἢ πυραμίδας; ΧΑΡ. Ἐκεῖνα πάλαι νεκροδοχεῖα, ἢ σωματοφυλάκια ἐστι. ΧΑΡ. Τί δ' ἐκεῖνοι σεσωσμένοι τὰς (b) λίθας. ἢ χρῆσι μύρῳ; ΕΡΜ. Οἱ δὲ, ἢ ψυχὰν (c) νήσαντες ἐρὸ τῶν χωμάτων, ἢ βόθρῳ τινὶ ὀρύξαντες, καίπερ τε ταυτὶ τὰ πολυτελῆ θεῖπια, ἢ εἰς τὰ ὀρύγματα οἶνον. ἢ μελίκρατον ὡς ἐγὼν εἰκάσαι, ἐξχέουσιν; ΕΡΜ. Οὐκ οἶδα, ὦ Ῥαδαμάνθυ. τί ταῦτα πρὸς τὲς ἐν ἅδῃ. Πεπιστεύκασι δ' ἐν τὲς ψυχὰς ἀναπεμπομένας κάτωθεν διϊέναι μὲν ὡς οἷόν τε περιπεπομένας τὴν κνίσσαν, ἢ τὸν καπνὸν, πίνειν δὲ ἀπὸ τῆ βόθρῳ τὸ μελίκρατον. ΧΑΡ. Ἐκείνης ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; Καίτοι γελοῖός εἰμί σοι λέγων ταῦτα, ὁπηνίκα κατάγνολι αὐτές. Οἶσθ' ἐν εἰ δύναιμι ἂν ἔτι ἀνελθεῖν ἅπαξ, ὑποχθόνιοι γενόμενοι. Ἐπείτοι ἢ παγγέλοια ἂν, ὦ Ἑρμῆ, ἔπασχον ἐκ ὀλίγα ῥᾴγματ' ἔχων, εἰ ἴδοι μὴ καταίγειν μόνον αὐτὲς, ἀλλὰ ἢ αὖθις ἀναγειν πειρώμενος. Ὦ μάκαιροι τῆς ἀνοίας, ἐκ εἰδότες ἡλικοῖς ὄροις διακέκριται τὰ νεκρῶν, ἢ τὰ ζώντων ῥᾴγματα, ἢ οἷα παρ' ἡμῖν ἐστι, ἢ ὅτι

(d) Κάθων' ὅμως ὅ, τ' ἐτυτυβᾷ ἀνὴρ ἐσ' ἴλαχε τύμβῳ,
Ἐν δ' ἴῃ τιμῇ Ἰρᾷ κρείων Ἀγαμέμνων.
Θερσίτῃ δ' ἰσᾷ Θέτιδᾷ σαῖς ἠϋκόμοιο
Παῖδες δ' εἰσὶν ὅμως νεκύων ἀμενηνὰ κάρηνα·
Γυμνοί τε, ξηροί τε, κατ' ἀσφοδελὸν λειμῶνα.

ΕΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὄμηρον (e) ἐπαντλεῖς. Ἀλλ', ἐπείπερ ἀνέωνησάς με. θέλω σοι δεῖξαι τὸν τῦ Ἀχιλλέως τάφον. Ὁρᾷς τὸν ἐπὶ τῇ Θαλάττῃ; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκὸν ἀντικρυ

(a) σήλας.] *Square pillars* (as Stidas says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβῳ ἢ σήλῃ.—*Hom. Il.* xvi.

(b) λίθας.] Meaning the pillars near the tombs.

(c) νήσαντες.] Νέω, properly, signifies *neo*, *to spin*. It also, as Stephanus shews, signifies *glomero*, *to wind up* thread into a bottom; and, from thence, *accervo*, *to heap up*.

(d) Homer.

(e) ἐπαντλεῖς.] *You pump up*; joking upon Charon's business of pumping the water out of his boat.

δὲ ὁ Αἴας τέθαπται ἐν τῷ Ροιτείῳ. ΧΑΡ. Οὐ μεγάλου, ὦ Ἑρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, (a) ὡς κάτω ἀκούομεν· τὴν Νίνον, τὴν Σαρδανάπαλιν, τὴν Βαβυλῶνα, τὴν Μυκήνας, τὴν Κλεωνάς, τὴν Ἴλιον αὐτήν. Πολλὰς γὰρ μέμνημαι διαπορθμεύσας ἐκεῖθεν ὡς δέκα ὅλων ἐτῶν μηδὲ νεωλκῆται, μηδὲ διαψύξαι τὸ σκαφίδιον. ΕΡΜ. Ἡ Νίνος μέν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ οὐδὲν ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴπῃς ὅπου πολί· ἦν. Ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστίν, ἡ εὐπυργος, ἡ τὸν μέγαν περίβολον· ἐμὲ μετακαλοῦ καὶ αὐτὴν ζητηθησομένην. ὥσπερ ἡ Ἰλιάς. Μυκήνας δὲ καὶ Κλεωνὰς οὐ σμικρὰς αἰτιῶμαι δεῖξαί σοι, καὶ μάλιστα τὴν Ἴλιον· ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον καὶ ἐλεεινὸν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὐταί. Ἀποθνήσκουσι γὰρ, ὦ πορθμεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότερον, καὶ στρατιαὶ ὅλοι. Ἵνα γὰρ ἂν ἐδὲ τάφῳ ἐν Ἄργει ἔτι καλαλείπεται. ΧΑΡ. Παπαῖ, τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομάτων,

——— Ἴλιον ἱρὴν,

καὶ ——— εὐρυάγυιαν,

καὶ ——— εὐκίμηλοι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ σωληνῶντες ἐκεῖνοι, ἢ ὑπὲρ τίνων ἀλλήλοις φονεύουσιν; ΕΡΜ. Ἀργεῖοι ἐρᾷς, ὦ Χάρων,

(a) ὡς κάτω ἀκούομεν.] Stephanus accounts for the accusative case after ἀκούω, as it is here put, by observing that ἀκούω, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ὡς ἤκουσεν οὐδεὶς ἤδη ἔργα διαπραξάμενον τὸν Κύρου. Paed. Lib. i. And Lucian another, in his *Dream*: Ὥσπερ τὴν Νιόβην ἀκούομεν, *as we hear of* Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum
Rara juventus.

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

καὶ Λακεδαιμονίοις, καὶ τὸν ἡμιθνῆτα ἐκεῖνον στρατηγὸν (a) Ὀθρυάδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτὸ αἵματι. ΧΑΡ. Ὑπὲρ τί δὲ αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος; ΕΡΜ. Ὑπὲρ τῶν πεδίων αὐτῶν, ἐν ᾧ μάχονται. ΧΑΡ. Ὦ τῆς ἀνοίας, εἴγε ἐκ ἴσασιν ὅτι κἂν ὅλην τὴν Πελοπόννησον ἐκασ῾ αὐτῶν κτήσωνται, μιᾶς ἂν πεδιάδος λάβοιεν τόπον παρὰ τὸ Αἰακεῖον. Τὸ δὲ πεδίον τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῶν ἀρίστων. ΕΡΜ. Οὕτω μὲν ταῦτα ἔχει. Ἡμεῖς δὲ καλαδάνδης ἤδη, ᾧ καλὰ γάφαν εὐθέλσαιλες· αὖθις τὰ ὄργ. ἀπαλλαττόμεθα, ἐγὼ μὲν καθ' ἃ ἐσάλπη, σὺ δ' ἐπὶ τὸ πορθμεῖον· ἧξε δὲ σοι μεῖ' ὀλίγον, (b) κἀγὼ αὐτὸς νεκροσολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης ἀεὶ ἀναγιγράψῃ.— Ὠνάμην δέ τι διὰ σὲ τῆς ἀποδημίας.—Οἷά ἐσι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyræa, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinor, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while, he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Herodot. Suid. Paut. Valer. Ovid.* in Fast. and *Hofman.*

(b) κἀγὼ αὐτὸς.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι. Χάρων δὲ οὐδείς (a) λόγον.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of* Charon (as some will have it), he would have put in περὶ, as he hath done, in the end of *Dial.* xxvi. λόγον δὲ περὶ αὐτῆ καταλέλοιπεν.—Λόγος, for *ratio*, *an account* or *estimation*, is of frequent use. So Theocrit. Id. iii.—τὸ δὲ μεῦ λόγον οὐδενα ποιῆ· *But you make no account of me*; that is, *You think nothing of me*, or, *You set me at naught*.

Τέλος τῆ βιβλίε πρώτε.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΑΣ α'.

Περὶ τῆς Ἐνυπνίου· ἤτοι Βίου Ἀλεκτρυόνος.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

ΑΡΤΙ μὲν ἐπεπαύμην εἰς τὰ (a) διδασκαλεῖα (b) φοιτῶν, ἤδη τὴν ἡλικίαν πρόσηκον ὤν. Ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὅ, τι χρὴ διδάξαιτό με. Τοῖς πλείστοις ἐν ἔδοξε παιδεία μὲν, χρὴ πόνου πολλοῦ· χρὴ χρόνου μακροῦ, χρὴ δαπάνης ἐς σμικρᾶς, χρὴ τύχης δεῖσθαι λαμπρᾶς· τὰ δὲ ἡμέτερα, μικρά τε εἶναι, χρὴ ταχεῖάν τινα τὴν ἐπικερίαν ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν (c) βαναύσων τύτων ἐκμάθοιμι,

(a) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(b) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, *to go-to-school*, that *school-scholars* have been called φοιτήται, instead of μαθήται. *Bourd.*

(c) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τεχνῶν being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκοῦντος εἶναι, τηλικοῦτος ὤν· ἐκ δὲ μικροῦ καὶ τὴν πατέρα εὐφραίνειν, ἀποφέρων ἀεὶ τὸ γιγνόμενον. Δευτέρας, ἐν σκέψεως ἀρχῇ πρέπειν, τις ἀρίστη τῶν τεχνῶν, καὶ βάσει ἐκπαιδεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα. Καὶ πρόχειρον ἔχουσαν (a) χορηγίαν καὶ διαρκῆ τὸν σπόνον. Ἄλλως τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἑκάστου γνώσεως ἢ ἐμπειρίας εἴχεν, ὁ πατὴρ εἰς τὸν θεῖον, ἀπιόντων (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος· ἄριστος (b) ἑρμογλύφων εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις)· "Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, "σὲ παρόντος. Ἀλλὰ τοῦτον ἄγε (δείξας ἐμὲ) καὶ δίδασκε παραλαβών· "ζῶν λίθων ἐργάτην ἀγαθὸν εἶναι· καὶ συναρμοσθήν, καὶ ἑρμογλυφίας· "δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, (c) ἔχων δεξιῶς."

Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξῶν ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ νὴ Δί' ἀνδριάντας, ἀνέπλαττον (εἰκότως, ὡς ἐδόκουν τῷ πατρί) ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἐπαινῶν εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν, καὶ χρησὰς ἔχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς (d) πλαστικῆς.—

(e) Ἅμα τε ἐν ἐπιτηδείῳ ἐδόκει ἡμέρα τέχνης ἐναρχεσθαι· κἀγὼ παρεδεδόμην τῷ θείῳ, μὰ τὸν Δί' ἐ σφόδρα τῷ προθύμῳ· ἀχθόμενος ἀλλὰ μοι καὶ παιδιάν τινα ἐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τὰς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεὰς τε γλύφων, καὶ ἀγαλματίά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε, κἀκείνοις, οἷς προσέρρην. Καὶ τότε πρῶτον ἐκείνο, καὶ σύνηδες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγκοπέα γάρ τινά μοι δὸς ὁ θεῖος ἐκέλευσε μοι ῥῆμα καθικέσθαι πλακὸς, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(b) ἑρμογλύφων.] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary's art; and hence, it is likely, every statuary was called ἑρμογλύφος.

(c) ἔχων δεξιῶς. Minus Atticè. *Bourd.*

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἅμα τε ἦν, &c.] Thus, in English: "At the same "time, therefore, a proper day was pitched upon, and I was "also (then) given up, &c.

—— (a) Ἀρχὴ δέ τοι ἥμισυ παντός.

Σκληρότερον δὲ κατενεγκόλῳ ὑπ' ἀπειρίας, κατεάγη, μὲν ἡ πλάξ. Ὁ δὲ ἀγανακτήσας, σκυτάλην τινὰ πλησίον κειμένην λαβών, ἐ σφόδρα, ἐδὲ προτρεπτικῶς με κατήρξατο, ὡσε διάφορά μοι τὰ προοίμια τῆς τέχνης. Ἀποδρὰς ἂν ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνεῖμαι συνεχὲς ἀνολολύζων. κ) διακρύων τὰς ὀφθαλμὰς ὑπόπλεως· κ) δηγεῖμαι τὴν σκυτάλην, κ) τὰς μώλωπας ἐδεικνυον, κ) κατηγόρουν πολλὴν τινα ὠμότητα, προσθεὶς ὅτι ὑπὸ φθόνε ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. Ἀγανακτησαμένης δὲ τῆς μητρὸς κ) πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νὺξ ἐπῆλθε, κατέδαρθον, ἔτι ἔνδακρυς, κ) τὴν νύχθ' ὅλην ἐνοῶν. Μέχρι μὲν δὲ τούτων, γελάσιμα, κ) μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἐκέτι εὐκαταφρόνητα, ὦ Ἄνδρες· ἀκούσεσθε, ἀλλὰ κ) πάνυ φιλικῶν ἀκροατῶν δεόμενα. Ἵνα γὰρ καθ' Ὅμηρον εἴπω,

—— (b) Θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρ@,
Ἀμβροσίην διὰ νύκτα,—

ἐναργὴς ἔτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἔτι γὰρ κ) μετὰ τοσοῦτον χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, κ) ἡ φωνὴ τῶν ἀκουσθέντων ἐναυλ@, ὥτω σαφῆ πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἶλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως, κ) καρτερῶς. Μικρὸν γοῦν με διεσπάσαλο πρὸς ἀλλήλας φιλοτιμούμεναι. κ) γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει, κ) παρὰ μικρὸν ὅλον εἶχέ με· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμην. Ἔδοων δὲ πρὸς ἀλλήλας ἑκαλέρα· ἡ μὲν ὡς αὐτῆς ὅλα με κεκλῆσθαι βούλοιτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτρίων ἀνλιποιοῖτο. Ἦν δὲ ἡ μὲν ἐργατικὴ κ) ἀνδρικὴ, κ) αὐχμηρὰ τὴν κόμην, τὼ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιλάνου καλαγέμουσα, οἷος ἦν ὁ Θεῖος, ὁπότε ξέοι τοὺς λιθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπ@, κ) τὸ

(a) Ἀρχὴ, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. Il. ii.

(c) Δύο γυναῖκες, &c.] This *dream* is formed upon the plan of the judgment of Hercules, to whom, when a youth, virtue and vice appeared, and severally made speeches; but the young hero, notwithstanding all the gay allurements and tempting arguments of vice, devotes himself to virtue. See *Xen. Mem.* Lib. ii.

There is humour in Lucian's putting himself upon the same footing with the young demigod, Hercules.

σχῆμα εὐτρεπὴς, καὶ κόσμιος τὴν ἀναβολήν. Τέλῳ δ' ἂν ἐφιᾶσί μοι δικάζειν ὁποτέρα βουλοίμην συνεῖναι αὐτῶν.

3. Πρότερα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν ——"Ἐγὼ, " φίλε σοὶ, ἑρμογλυφικὴ τέχνη εἰμὶ, ἣν χθὲς ἤρξω μανθάνειν οἰκεῖα " τέ σοι, καὶ συγγενὴς οἰκοθεν. Ὅ τε γὰρ σώφρων τῶν ἐπαύρων " τοῦτο μὰ τοῦ μητροπάτορος λιθοξόος ἦν, καὶ τὸ θεῖον ἠσκοῦμεν, " καὶ μέλα εἰδοκιμεῖτον δι' ἡμᾶς. Εἰ δὲ φίλοις λόγων ἐν ἀγορᾷ " νέφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέραν, ἐστὶ σοι " δὲ, καὶ συνοικεῖν ἐμοὶ πρῶτα μὲν θρέψῃ γενναῖός καὶ τὰς ὁμοιοτέχνεις " καρτεροὺς. Φθόνου δὲ σαντὸς ἀλλοτριοῦ ἴσῃ καὶ οὐ ποτε ὅπως ἐπὶ " τὴν ἀλλοδαπὴν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν. (a) οὐδὲ " ἐπὶ λόγοις ἐπαινέσονταί σε πάντες. Μὴ κυτκαμβῆς δὲ τοῦ ὠφελοῦντος " (b) τὸ εὐτελὲς, μηδὲ τῆς ἐνδεοῦς τὸ ταπεινόν. Ἀπὸ γὰρ τῶν " τοιούτων ὁρμώμενος καὶ Φειδίας ἐκεῖνος (c) ἔδειξε τὸν (d) Δία, καὶ " Πολύκλειτος τὴν Ἥραν εἰργάσατο καὶ Μύρων ἐπηγέθη, καὶ Πραξιτέ- " λης ἐθαυμάσθη. Προσκυνοῦνται γὰρ ὑπὸ μετὰ τῶν Θεῶν. Εἶδὲ " τούτων εἰς γόνυα, ὡς μὲν ὁ κλεινὸς αὐτὸς παρὰ θᾶσιν ἀνθρώπους " γόνυα; Ζηλῶν δὲ καὶ τὸν πατέρα ἀποδείξεις, περιβλεπτὸν δὲ ἀπο- " φανεῖς καὶ τὴν πατρίδα."—Ταῦτα καὶ ἔτι τούτων πλείονα διαπλάσασα, καὶ βαρβαρίζασα σώφρονα πολλὰ, εἶτεν ἡ τέχνη, μάλα δὴ σπουδῇ συνείρασα, καὶ πείθειν με σπεύδουσα· ἀλλ' ἐκεῖτι μέμνημαι. Τὰ πλεῖστα γὰρ ἤδη μὲν τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἂν ἐκαύσατο, ἄρχεται ἡ ἑτέρα ὧδε πᾶς. " "Ἐγὼ δὲ, " ὦ τέκνον, Παιδεία εἰμὶ, ἧδη συνῆδης σοι, καὶ γνωσομαι, εἰ καὶ μηδέπω " εἰς τέλος (e) μοι σπουδάσαι. Ἥλικα μὲν ἂν τὰ ἀγαθὰ σοφιῇ " λιθοξόος γενόμενος, αὐτὴ προείρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) ἀδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελὲς] The *uncostly trim*; from εὖ, *facile*, and τελὸς, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἔδειξε. *Spectatum admissi.*—*Hor.* de Art. Poet.

(d) Δία.] *Olympicum.* Bourd. & Ἥραν, Argivam. Idem.

(e) μοι.] This genitive case doth not follow τέλος, but πεπεῖσθαι. Πειρᾶ ἐμεῖο (pro ἐμοῦ) γέραιε. *Hom.* Il. xxiv, and πειρᾶσθαι ἔγχεος ἠμετέροιο. *Hesiod.* in Alp.

" ἔσῃ. τῷ σώματι σωθῶν. καὶν τάχ' τὴν ἅπασαν ἐλπίδα τῆ βίᾳ τεθει-
" μένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα κ' ἀγενῆ λαμβάνων. ταπεινὸς
" τὴν γνώμην, εὐτελὴς δὲ τὴν τροφὴν· ἧττον φίλοις ἐπιδιατάσιμος, ἅτε
" ἐχθροῖς φοβερὸς, ἅτε τοῖς πολίταις ζηλωτὸς ἀλλ' αὐτὸ μόνον ἐργά-
" της. κ' τῶν ἐκ τῆ σοφίᾳ δόκιμα τῶν ἀεὶ τὰ φερόντων ὑποπτήσων,
" κ' τὸν λέγειν δυνάμενον τερπνόν. (a) λάγω βίον ζῶν, κ' τῆ
" κρείττονος ἕρμαιον ὤν. Ε' δὲ κ' ὡ. δίας ἡ Πολύκλειτος γένοιο, κ'
" θαυμασὰ πολλὰ ἐξεργάσαιο. τὸν μὲν (b) τέχνην ἀπαίλες ἐπαινέσον-
"ται, ἐκ ἔσι δὲ ὅσις τῶν ἰδίων, εἰ νῦν ἔχοι εὐβουλ' ἂν σοι ὁμοίως
" γενέσθαι. Οἷος γὰρ ἂν ἦ βάναυσος κ' (c) χειρώναξ, κ' ἀποχει-
" ρο.ίδιος νομισθήσῃ. Τὴν δ' μοι πάλιν. πρῶτον μὲν σοι πολλὰ
" ἐπιδεῖξω παλαιῶν ἀνδρῶν ἔργα. κ' παράξεις θαυμασὰς κ' λόγως
" αὐτῶν ἀπαγγέλλουσα. κ' σαίλων (ὡς εἰπεῖν) ἔμπειρον ἀποφαίνουσα
" κ' τὴν ψυχὴν, ὅπερ σοι κυριώτειόν ἐσι. καὶ κοσμήσω πολλοῖς, κ'
" ἀγαθοῖς κοσμήσασι, σωφροσύνῃ, δικαιοσύνῃ, εὐσεβείᾳ, σεμνότητι,
" ἐπιεικείᾳ. συνέσει, καρτερίᾳ. τῷ τῶν καλῶν ἔρωτι. τῇ πρὸς τὰ σεμνὰ
" ταῖα ὁρμῇ. Ταῦτα γάρ ἐσιν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς
" κόσμος. Λόσει δέ σε ἧττ' παλαιὸν ἀδὲν, ἅτε νῦν γενέσθαι δέον·
" ἀλλὰ κ' τὰ δεινὰ παρόψῃ μεῖ' ἐμοῦ, κ' ὅλως, ἀπαιθα ὅποτα ἐσὶ,
" τάτε θεῖα, τάτε ἀνθρώπινα. ἐκ εἰς μακρὸν σε διδάξομαι. Καὶ
" ὁ νῦν πίνης, ὁ τὲ δεῖνος. ὁ βαλευσάμενός τι περὶ ἀγενὲς ἅτω τέχνης
" μεῖ' ὀλίγον ἅπασι ζηλωτὸς, κ' ἐπίφθονος ἔσῃ. τιμάμενος κ' ἐπαινέ-
" μενος κ' ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, κ' ὑπὸ τῶν γένει κ' κάτω
" περέχόντων ἀπολελειμμένος· ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος

(a) *λάγω βίον.*] That is, a life of a hare, or a life of fear and obscurity.

(b) *τέχνην ἐπαινέσονται.*] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men's personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) *χειρώναξ.*] *Μόναις ταῖς χερσὶ δεσπόζων, i. e.* One who is master of nothing but his hands. *Bourd.*

" (δείξασα τὴν ἐαυτῆς, πάνυ δὲ λαμπρὰν ἐφάνη) ἀφικῆς δὲ ἡ πρεσ-
" βεία, ἀξιόλογος. Κἂν πως ἀποδρᾷς, δοῦ ἐπὶ τῆς ἀλλοδαπῆς
" ἀγῶνι, δοῦ ἀδικίας ἔτι τοιαύτα σοι περιθῇσα τὰ γνωρίσματα. ὥστε
" τῶν ὀφθαλμῶν ἔμπροσθεν τὰ πλησίον κινῶν, δείξει σε τῷ δικάζοντι,
" ὅτος ἐκεῖνος, λέγων. Ἂν δέ τι σπουδῆς ἄξιον ἦ, ἡ τὰς φίλους, ἢ ἡ
" τὴν πόλιν ὅλην καλλωπίζουσα, εἰς σε πάλιν ἀποβλέψουσι. Κἂν
" πως τι λέγων τύχῃς, καὶ νῦν τε οἱ πολλοὶ ἀνίσχυσι. Θαυμάζουσι,
" ἡ εὐδαιμονίζουσι σε τῶν λόγων τῆς δυνάμεως ἡ τὸν πάλαι τῆς
" εὐπολιτείας. ὁ δὲ λέγουσι, ὡς ἄρα ἀδικεῖ τι γίγνεται τινος ἐξ ἀνθρώ-
" πων τοῦτό σοι περιοισήσει. Καὶ γὰρ ἦν αὐτὸς ἐν τῇ βίᾳ ἀπιλθῇς,
" ἄπολε παύσῃ σοῦν τοῖς πεπαιδευμένοις, ἡ πρωτειλῶν τοῖς
" ἀρίστοις. Ὁρᾷς τὸν Ἀμεσθένην ἐκεῖνον τίνα ἐστὶ; ἐγὼ ἡλίκον
" ἐποίησα; Ὁρᾷς τὸν Αἰσχίνην ὃς τυμπανιστρίας υἱὸς ἦν ἀλλ' ὅμως
" αὐτὸν δ' ἐκ (a) Φίλιππος ἐθεράπευσεν; Ὁ δὲ (b) Σωκράτης,
" ἡ αὐτὸς ὑπὸ τῆ ἑρμογλυφικῆ ταύτῃ τραφεὶς, ἐπειδὴ τάχιστα συῆκε
" τῶ κρείττονος. ἡ θερπτεύσας πᾶρ' αὐτῆς ηὐτομόλησεν ὡς ἐμέ,
" ἀκέσεις ὡς σαφὲ πάντων ἄδετε; Ἀρεὶς δὲ αὐτὸς τηλικάτας,
" ἡ τοιάτας ἀνθρας, ἡ φρενῆρεις λαμπρὰς, ἡ λόγως σεμνὸς ἡ
" σχήμα εὐπρεπὲς, ἡ σιμὸν ἡ δίξαν. ἡ ἔπαινον, ἡ παρεδρίας, ἡ
" δύναμιν, ἡ ἀρχὰς, ἡ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, ἡ τὸ ἐπὶ συνίσει
" εὐδαιμονίζεσθαι, χιτώνιόν τε σπουδῶν ἐνδύσῃ, ἡ σχῆμα δέλοπρε-
" πὲς ἀναλήψῃ, ἡ μοχλία, ἡ γλυφεῖα, ἡ κοπίας, ἡ κολαπτῆρας
" ἐν τοῖν χεροὶν ἔξεις, κάτω νενευκὼς εἰς τὸ ἔργον. γραμματιστὴς, ἡ
" γραμματίζησας, ἡ πάντα σρᾶπον ταπινὸς· (c) ἀνακύπτων δὲ ἐθάσῃς,
" ἐδὲ ἀνθεσθῆς, ἐδὲ ἐλευθέριον. ἐδὲν ἐπινοῆς, ἀλλὰ τὰ μὲν ἔργα, ὅπως
" εὔρυθμα, ἡ εὐσχήμονα ἔσαι σοι· προνοῆν, ὅπως δὲ αὐτὸς εὐρυθμὸς
" τε, ἡ κόσμιος ἔσῃ, ἥκιστα πεφροντικὼς, ἀλλ' ἀτιμότερον ποιῆν
" σεαυτὸν λίθων.

(a) *Φίλιππος ἐθεράπευσεν.*] When Philip, king of Macedonia, intended to destroy the liberty of Greece, Demosthenes opposed his schemes, with a great appearance of success, by those famous orations to the people of Athens, called his philippics. Philip, therefore, courted Æschines, Demosthenes's rival in eloquence, and antagonist in the factions then subsisting in the city

(b) *Σωκράτης ἡ κύων.*] Socrates was the son of Sophroniscus, a statuary, and Phænarete a midwife. Diog. Laërt. —*ἡ αὐτὸς, even he*, the wonderful Socrates.

(c) *ἀνακύπτων.*] Ἀνακύπτω is, properly, said of a bird lifting up his head, as he drinks. *Bud.*

5. Ταῦτα ἔτι λεγόσης αὐτῆς, ὁ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων. ἀνασὰς ἀπεφηνάμην· καὶ τὴν ἀμοιβὴν ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μᾶλλα γεγηθὼς, καὶ μάλιστα, ἐπεὶ μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πλαγιάς εὐθὺς ἐκ ὀλίγας ὠρεομένου μοι χθὲς ἐνετρίψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει καὶ τῶ χεῖρε συνεκρότει, καὶ τὰς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπετήγει, καὶ εἰς λίθον μετεβέβλητο. Εἰ δὲ παράδοξα ἴσασι, μὴ ἀπιστήσητε, θαυματοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδοῦσα, "Τοιγαροῦν ἀμείψομαί σε (ἔφη) τῆς δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἤδη, "ἐπιδημεῖ τάττα τῶ ὀχήματος (δείξασά τι ὄχημα ὑποπτέρων ἵππων "τινῶν, τῶ Πηγάσε ἑοικότων) ὅπως ἴδῃς οἷα καὶ ἡλίκα μὴ ἀκολουθήσας "ἐμοὶ ἀγνοήσειν ἔμελλες." Ἐπεὶ δὲ ἀνῆλθεν, ἡ μὲν ἔλαυνε, καὶ ὑφηνιόχει. Ἀρθεὶς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν. ἀπὸ τῆς ἐω ἀρξάμενος ἄχρι πρὸς ἑσπέραν, πολλὴς, καὶ ἄβυθου, καὶ θαμιὰς, (a) καθάπερ ὁ Τριπτόλεμος, ἀποσπείρων τι ἐς τὴν γῆν. (b) Οὐκέτι μέντοι μέμνημαι ὃ, τι τὸ σπειρόμενον ἐκεῖνο ἦν. πλὴν τᾶτο μόνον, ὅτι κάτωθεν ἀθροίζοντες οἱ ἀνθρωποι ἔπινον, καὶ μετ' εὐθημίας, καθ' ὃς γενοίμην τῆ ὠτήσει. (c) παρέπεμπον. Δείγματα δέ μοι τὰ τοιαῦτα, κἀμὲ τοῖς ἐπαινέσιν ἐκείνοις ἐπενήνεγκεν αὖθις, ἐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἣν εἶχον ἀναπτάμενος, ἀλλ' ἐμοὶ ἐδόκει εὐπώλυφός τις ἐπανήκειν. Καταλαβόντα δ' ἐν τῷ πατρίδα ἐσῶτα,

(a) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μέμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρέπεμπον.] They waited upon, or escorted, him.

ᾧ περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, φάσκων, οἷ͂σθ' ἥκοιμι καὶ τι ᾧ ὑπέμνησαν, οἷα μικρᾷ δεῖν περὶ ἐμὲ ἐσκλευτάνθη.

6. Ταῦτα μέμνημαι ἰδὼν, ἀνθίππαις ἐτιών, ἐμοὶ δοκεῖ ἐκπλαγχθῆναι, ὡς τὸν τῶν πληγῶν φόβον.—Μᾶλλον δὲ λέγοντος, "(a) Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον. ᾧ δικαιοκόν." Εἶτ' ἄλλος (b) ὑπέρησε, "Χειμερινὸς ὄνειρος, ὅτε μήνισαί εἰσιν αἱ νύκτες· ἢ τάχα πα- "τριόπερος, ὥσπερ ὁ (c) Ἡρακλῆς ᾧ αὐτὸς ἦσι. Τί δ' ἂν ἐπλη- "σθεν αὐτὸ ληρῆσαι ταῦτα πρὸς ἡμᾶς, ᾧ μνησθῆναι παιδικῆς "νυκτὸς, ᾧ ὀνείρων παλαιῶν· ᾧ ἥδη γεγηρακότων; Ἐωλος γάρ "ἡ ψυχρολοφία.—Μὴ (d) ὀνείρων τινῶν ἡμᾶς ὑποκριτάς τινας ὑπεί- "ληφεν."—Οἶμαι, ὦ γαθὲ (e) ἐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος

(a) Ἡράκλεις.] Proper names in ης—ους often make their vocative case in ει.

(b) ὑπέρησε.] Succinuerit; that is, will put in his word: which metaphor is taken from playing the bass to a harp, or other stringed instrument, as is signified by the verb ὑποκρέω, to strike under the treble, or to play the bass to it. See *Steph.*

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three nights with Alcmena, when he begat Hercules.

(d) ὀνείρων τινῶν ἡμᾶς ὑποκριτάς τινας.] I cannot but think τινῶν and τινας, here, strange language; and that because τινῶν appears to me to carry a quite trifling meaning.

(e) ἐδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with several particulars, for which I cannot account, with any great satisfaction to myself. Such as, in the first place, the nominative case Ξενοφῶν, without a verb, or, at best, only with one to be understood, with difficulty and uncertainty. Secondly, the two next ᾧ's; one followed by the preposition ἐν, with the dative case παλαιᾷ οἰκίᾳ; and the other, very strangely, by the accusative τὰ ἄλλα; which seems to have but a forced dependence on either this latter ᾧ or any other word, either expressed or understood, in the sentence. Thirdly, γὰρ seeming to begin a distinct sentence with ἴσε, that precedes it. Fourthly, the want of ὅτι after γὰρ, to bring in διεξέρει below, with justness, if it ought to be brought in after γὰρ. Fifthly, the great obscurity of the word ὑπόκρισιν, in this place. And, sixthly, the uncertainty whether εἶναι should be here understood thus, ἴσε γὰρ ὄψιν ἐχ εἶναι ὑπόκρι-

τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ, ἢ ἐν τῇ πατρῴᾳ, ἢ τὰ ἄλλα. Ἴσε γὰρ ὡς ὑπόκρισιν τὴν ὄψιν, ἢδὲ ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξέει· ἢ

σιν; or whether Lucian meant thus, Ἴσε γὰρ ΟΤΙ (ὅτι being understood) ἢ διεξέει τὴν ὄψιν ΩΣ (ὡς also being understood) ὑπόκρισιν, ἢδὲ ὡς ἐγνωκὼς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a "flame, by lightning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead "the Grecians out of the difficulties they then were in;" or, secondly, "as portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That "he saw himself bound with chains; but that they soon "loosened of their own accord, so as to leave him quite at "liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph.* Anabas. Lib. iii. & iv. Now, it seems likely, from the expressions, πατρῴα οἰκία, and περιεστῶτων πολεμίων, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also

ταῦτα ἐν τῇ πολέμῳ, καὶ ἀποξώσει πραγμάτων, περιεσώτων πολεμίων· ἀλλά τι καὶ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν κἀγὼ τῦτον

supposes that Xenophon had more dreams than two; which is probable from his saying, καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, καὶ ΤΟ ἐν τῇ πατρῴᾳ οἰκίᾳ, καὶ τὰ ἄλλα ΕΝΥΠΝΙΑ, "both that in his father's house, and his other dreams." The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam repræsentantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

Cantando tu illum, &c.

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: "For you "know "that he told his vision, not as a simulation; that is, "not as if he proposed to pass it upon his hearers for one "thing, while he privately intended another, which they "must guess at, or find out by the way of interpretation; "for that would be the same weakness that I imagine some "might charge me and my dream with. No: Xenophon "intended not an ὑπόκρισιν, but something plain, clear, and "useful; and such also is my intention." From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: "Nequaquam, ô bone: quoniam neque Xenophon quondam "exponens somnium illud, quo pacto illi visum fuerat in "domo paterna; et deinceps nôstis visionem, non ut conjec-"tationem, propositam tanquam nugari statuisset, illa narra-"vit, præsertim in bello, et summâ rerum desperatione

ἄνειρον ὑμῖν διηγησάμην ἐκεῖνα ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ. καὶ πρὸς τὰ ἥττω ἀποκλίνει, φύσιν ἐκ γενετῆς διαφθείρων. Ἐπιῤῥωσθήσεται, εὖ οἶδ', ὅτι κἀκεῖνος ἀκούσας τῶν μύθων, ἱκανὸν ἑαυτῷ παράδειγμα ἡμῖν προσησάμενος, ἐννοῶν οἷος μὲν ὢν, πρὸς τὰ κάλλιστα ὥρμησε, καὶ παιδικῆς, ἐπεθύμησα, μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε· οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, ἥδονός γε τῶν λιθογλύφων ἀδοξότερος.

" constitutus, &c."—There is a seeming relation between ὑποκριτάς, above, and ὑπόκρισις, here; but, as ὑποκριτὴς, there, must signify *interpres*, ὑπόκρισις, considered as related to it, should necessarily signify *interpretatio;* for which meaning I can see no reason, in this place. A friend hath observed, that, by ὑπόκρισις, probably is meant "an *invention*, or *fiction;* as if Lucian had said that "Xenophon told his dream, as a real vision, not as a fiction," of his own, only to amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly idolatry with which they were worshipped, are here most humourously ridiculed.

ΖΕΥΣ.—Μηκέτι τοιθορύζετε, ὦ θεοί, μηδὲ καλὰ γανύεσθε συσπειφόμενοι, πρὸς ἓς ἀλλήλους κοινολογούμενοι, ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τῆς συμποσίου. Ἀλλ' ἐπείπερ ἀποδοῦναι περὶ ὧν ἐκκλησίαν λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκοῦντα οἱ, καὶ καθημερείτω. Σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ τοῦ νόμου. ΕΡΜ. (α) Ἄκουε σιγᾶ. Τίς ἀγορεύειν βούλεται τῶν τελείων

(α) Ἄκουε σιγᾶ. Τίς ἀγορεύει, &c.] The cryer, in the Athenian assembly, made two proclamations. The first was, Τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων;

Θεῶν, οἷς ἔξεστιν; Ἡ δὲ σκέψις περὶ τῶν μελλοίκων ϗ (a) ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ. εἰ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ἤδη ἐφίησιν. ὥστε ἀδὲν ἐμοὶ δείση ΜΩΜ. Φημὶ τοιγυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἱς ἐκ ἀπόχρη Θεὸς ἐξ ἀνθρώπων αὐτὸς γεγενῆσθαι, ἀλλ' εἰ μὴ ϗ τὰς ἀκολάθους, ϗ θεραπόνλας αὐτῶν ἰσόλιμους ἡμῖν ἀποφανᾶσιν, ἀδὲν μέγα, ἀδὲ νεανικὸν οἰόλαι ἐργάζεσθαι. Ἀξιῶ δὲ ὦ Ζεῦ, μετὰ παῤῥησίας μοι δῶναι εἰπεῖν· ἐδὲ γὰρ ἂν ἄλλως δυναίμην. Ἀλλὰ πάλες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, ϗ ἐδὲν ἂν καλασιωπήσομαι τῶν ἐ καλῶς γιγνομένων. Διελέγχω γὰρ ἁπαλα. ϗ λέγω τὰ δοκοῦνλά μοι ἐς τὸ φανερὸν, ἀτὲ δεδιώς τινα, ἀδὲ ὑπ' αἰδες ἐτικαλύπλων τὴν γνώμην· ὥστε ϗ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, ϗ συκοφαντικὸς τὴν φύσιν, δημόσιός τις καλήγορ ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπείπερ ἔξεστι, ϗ κεκήρυκλαι, ϗ σὺ, ὦ Ζεῦ, ἰδίως μεῖ' ἐξεσίας εἰπεῖν, ἀδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak? And, when the old men had spoken, he made this second proclamation: *Λέγειν τῶν Ἀθηναίων οἷς ἔξεστι*, Any of the Athenians, for whom it is lawful, may speak; for none, under thirty, had a right to speak; as neither had the *μέτοικοι*, or the *ξένοι*. See *Potter*.

Mercury's proclamation, here, seems to be made up out of the above two: for *τελείων Θεῶν* answers to men above fifty, in the former; and *οἷς ἔξεστιν* is a part of the latter, and seems to be levelled at those deities who, being *ξένοι* and *μέτοικοι* in heaven, had, therefore, no right to speak in this assembly of the gods, and are hereby warned against presuming so to do.

(a) *Ξένοι*, at Athens, were only sojourners, who lodged there for some short time. The *μέτοικοι* were such as, being first registered in the court of Areopagus, took up their abode in the city, and followed any lawful business they pleased, but were not allowed to vote in the assemblies, or have any share in the government, and were obliged, under pain of confiscation, to have all their business in the courts managed by patrons, called *προστάται*, as hath been already observed. They also paid a yearly tribute to the state, called *μετοικιον*, which is mentioned a little below. See *Potter*'s Antiq.

(b) *ὑποσειλώμενος.*] *Ὑποσέλλομαι*, animo contrahor, I am afraid. *Stefph.*

σειλάμενοῦ ἱρῶ.—Πολλοὶ γάρ, φημί, ἐκ ἀγαπῶνλες, ὅτι αὐτοὶ μεῖζοσι τῶν αὐτῶν ἡμεῖν ξυνεδρίοσι, κ ἐωκᾶνται ἐπίσης (κ ταῦτα, ὄντοι ἐξ ἡμιστείας ὄντες) ἔτι κ τὰς ὑπηρέτας, κ διασώτας τὰς αὐτῶν ἀνήγαγον ἐς τὸν ἀρωνὸν, κ παρενέγραψαν. Καὶ σῦν ἐπίσης διανομάς τε (a) νέμονται, κ θυσιῶν μετέχυσιν. ἐδὲ καταβαλόντες ἡμεῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματιδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς, κ διαῤῥήδην λέγε, προσιέμεις κ τᾶτον. Νῦν γάρ ἐς τὸ μέσον ἀπέῤῥιπταί σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, κ ἁρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παῤῥησιασὴν ὄντα, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι κ παροτρύνεις με περὸς τὴν παῤῥησίαν. Ποιεῖς γὰρ τᾶτο βασιλικὸν, ὡς ἀληθῶς, κ μεγαλόφρον. Ὥστε ἐρῶ κ τοῦνομα.—Ὁ γάρ τοι γενναιοτατος Διόνυσος ἡμιάνθρωπος ὤν, ἐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοινικὸς τινος ἐμπόρου τε (b) Κάδμε θυγατριδᾶς, ἐπείπερ ἠξιώθη τῆς ἀθανασίας, οἱ μὲν αὐτὸς ἐσιν ὁ λόγος, ἤτε (c) τὴν μίτραν, ἤτε τὴν μίθην, ἤτε τὸ βάδισμα· πάντες γὰρ. οἶμαι, ὁρᾶτε ὡς δῆλος, κ γυναικείαν τὴν φύσιν, ἡμιμανὴς, ἀκριᾶτα ἔωθεν ἀποπίεων. Ὁ δὲ, κ ὕλην (d) φρατρίαν εἰσποίησεν ἡμεῖν, κ τὸν χόρον ἐπαγόμενον πάρεσι, κ Θεὲς ἀπέφηνε, τὸν Πᾶνα, κ τὸν Σιληνὸν, κ Σατύρες, ἀγροίκως τινὰς. κ αἰπόλως τὰς πολλὰς, σκιρτητικὰς ἀνθρώπες, κ τὰς μορφὰς ἀλλεκότες· ὧν ὁ μὲν, κέρατα

(a) *νέμονται.*] Stephanus shews that from *νέω*, distribuo, come *νέμω* and *νέμομαι*, possideo quod-aliquis-mecum-partitus-est.

(b) *Κάδμε θυγατριδᾶς.*] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—*Θυγατριδᾶς*—ᾶς. This nominative case is a contract from *Θυγατριδέες*, and signifies a grandchild by the daughter.

(c) *τὴν μίτραν.*] This may be the accusative case of *κατὰ* understood.

(d) *Φρατρίαν.*] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four *φύλαι*, or tribes, and each tribe into three *φρατρίαι*, or wards, and each ward into thirty *γένη*, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the *φρατρίαι* were also multiplied.

ἔχων, ᾗ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγί ἐοικώς, ᾗ γένειον βαθὺ καθειμένος, ὀλίγον τράγῳ διαφέρων ἐσίν· ὁ δὲ, Φαλακρὸς γέρων σιμὸς τὴν ῥῖνα, ἐπὶ ὄνῳ τὰ πολλὰ ὀχούμενος, (a) Λυδὸς ἕτος· οἱ δὲ Σάτυροι, ἀξεῖς τὰ ὦτα, ᾗ αὐτοὶ Φαλακροὶ, κεράσκαι (οἷα τοῖς ἄρτι γεννηθεῖσιν ἐριφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἔμοσι δὲ (b) ᾗ θεὰς ἅπαντες. Ὁρᾶτε οἷες ἡμῖν Θεὸς ποιεῖ ὁ γεννάδας; Εἶτα θαυμάζομεν, εἰ καταφρονᾶσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες ἅτα γελοίους Θεὰς, ᾗ τερασίας; Ἐᾶ γὰρ λέγειν, ὅτι ᾗ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐραμένην ἅσαν αὐτᾶ, τὴν Ἀριάδνην (ἧς ᾗ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ) τὴν δὲ Ἰκαρίᾳ τᾷ γεωργᾷ θυγατέρα. Καὶ (ὁ πάντων γελοιότατον, ὦ Θεοί) ᾗ τὸν κύνα τᾶς Ἠριγόνης, ᾗ τᾶτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ ἐρανῷ τὸ ξύνηθες ἐκεῖνο ᾗ ὅπερ ἠγάτα κυνίδιον αὐτᾶς. Τᾶυτα ἐγ ὑμεῖς ὑμῖν δοκεῖ, ᾗ παροινία ᾗ γέλως; —Ἀνάστατ δ' ἐν ᾗ ἄλλας.

3. ΖΕΥΣ. Μηδὲν. ὦ Μῶμε, εἶπε, μήτε περὶ Ἀσκληπιᾶ, μήτε περὶ Ἡρακλέος· ὀρᾶ γὰρ, οἱ Φέρε τᾷ λόγᾳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται ᾗ ἀνίσησιν ἐκ τῶν νόσων, ᾗ ἔσι

—— πολλῶν ἀντάξιος ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ὢν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν. Ὥσε μὴ καλῆγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σὲ, ὦ Ζεῦ, ἀλλὰ σκολιὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχεσι τᾶ πυρός. Εἰ δὲ ἐξῆν ᾗ σοὶ αὐτὸν σε τῇ παῤῥησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεσι μάλισα. Μῶν δ' ἐν κακὸς ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἐ μόνον τᾶτο ἀκουσοί ἐσιν. ἀλλὰ ᾗ ἄλλο τι περὶ σᾶ λέγουσι. ᾗ τάδον ἐπιδεικνύσιν. Ἐγὼ δὲ ὥτε ἐκείνοις πιθοίμαι, ὥτε Ἀχαιῶν Αἰγισθίου, ὑποβολιμαῖόν σε εἶναι φάσκουσιν.—Ἃ δὲ μάλισα ἐλεγχθῆναι δεῖν ἡγᾶμαι, ταῦτα ἐρῶ. Τὴν γάρ τοι ἀρχὴν τῶν τοιᾶτων παρανομημάτων ᾗ τὴν αἰτίαν τᾷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ ὦ Ζεῦ, παρεσχες, θνηταῖς ἐπιμιγνύμενος, ᾗ κατιὼν παρ' αὐτὰς ἐν ἄλλοτε ἄλλα σχήματι. Ὥσε ἡμᾶς δεδιέναι, μή σε καταβύσῃ τις ξυλλαβὼν. ὁπότε ἂν ταῦρος ἦς ἢ τῶν χρυσοχόων τις κατεργάζεται χρυσοῦν ὄνος· ᾗ αὖτι Διὸς, ἢ ὄρνις, ἢ ψέλλιον. ἢ ἑλλόδιον ἡμῖν γένῃ. Πλὴν ἄλλα ἐμπέπλακάς γε τὸν ἔρανὸν τῶν ἡμιθέων τᾶτον· ἐ γάρ ἂν ἄλλως εἰσοίμει. Καὶ τὸ πρᾶγμα γελοιότατόν ἐσιν, ὁπότ' ἄν τις ἄφνω ἀκούσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεὺς, ὃς

(a) Λυδὸς.] Silenus, the foster father of Bacchus.

(b) ᾗ θεὰς.] Tails also: that is, beside their other deformities.

ἐπέταξεν αὐτῷ, τέθνηκε. καὶ (a) πλησίον Ἡρακλέους νεώς, οἰκέτης ὄντων, καὶ Εὐρυσθέως τάφος, τὸ δεσπότου αὐτοῦ. Καὶ πάλιν ἐν Θήβαις, Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτοῦ. ὁ Πενθεύς. ὁ Ἀκταίων, καὶ ὁ Λεάρχων, ἀνθρώπων ἀπάντων (b) κακοδαιμονέστατοι. Ἀφ' ὧ δὲ ἅπαξ σὺ ὦ Ζεῦ, ἀνέῳξας τοις τοιούτοις τὰς θύρας καὶ ἐπὶ τὰς θνητὰς ἑτράπω, ἅπαντες μεμιμηνται σε καὶ ἔχει ἀρρένες μόνον, ἀλλ' (ὅπερ αἰσχιστον) (c) καὶ αἱ θήλειαι Θεαί. Τίς γὰρ ἂν οἰδε

(a) πλησίον.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) κακοδαιμονέστατοι.] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoë. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay ner son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoë's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. *Ovid.*

(c) καὶ αἱ θήλειαι Θεαί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, Ἥρη θηλὺς ἐοῦσα, Il. xix., and, Αἰθρη θηλὺς ἐοῦσα, Il. xxiii. And, perhaps,

τὸν (a) Ἀγχίσην. καὶ τὸν Τιθωνὸν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὰς ἄλλας; Ὥστε ταῦτα μὲν ἐάσειν μοι δοκῶ· μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῦ Γανυμήδους, ὦ Μῶμε, εἴπῃς· χαλεπανῶ γάρ, εἰ λυπήσεις τὸ μειράκιον ἐνειδίσας ἐς τὸ γένος. ΜΩΜ. Οὐκοῦν μηδὲ περὶ τῦ ἀετῦ εἰπω, ὅτι κ᾽ ὗτος ἐν τῷ ἔρωτί ἐστιν· ἐπὶ τὰ βασίλεια σκῆπτρα καθεζόμενος, καὶ μονονυχὶ ἐπὶ τὴν κεφαλὴν σε νεοττεύων Θεὸς εἶναι δοκᾶν; Ἡ καὶ τῦτον τὸν Γανυμήδους ἕνεκα ἐσομεν; Ἀλλ᾽ ὁ Ἄρης γε, ὦ Ζεῦ καὶ ὁ Κορύβας καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκέλ θησαν ἔτοι; Ἢ ὁ Μίδρης ἐκεῖνος ὁ Μηδος, ὁ τὸν κάνδυ, καὶ τὴν τιάραν. ἐδὲ ἑλληνίζων τῇ φωνῇ. ὥστε ἐδ᾽ ἢν προπί τις, ξυνίησι; Τοιγαρῦν οἱ Σκύθαι καὶ οἱ Γέται, ταῦτα ὁρᾶνλες αὐτᾶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοι ἀπαθανατίζεσι καὶ Θεὸς χειροῦσθαι, ἐς ἂν ἐθελησωσι, τὸν αὐτὸν τρόπον, ὃνπερ καὶ Ζαμολξις, δᾶλος ὤν, παρεσυγγράφη, ἐκ οἶδ᾽ ὅπως διαλαθών. Καί τοι ταῦτα πάνλα, ὦ Θεοί, μῖτρια. Σὺ δὲ, ὦ (b) κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμένε Αἰγύπλιε, τίς εἰ ὢ βέλτιστε ἢ πῶς ἀξιοις Θεὸς εἶναι ὑλακλᾶν; Τί δὲ βυλόμενος, καὶ ὁ Μεμφίτης ἅτος (c) ταῦρος, ὁ ποικίλος, προσκυνεῖται, καὶ χρᾶ, καὶ προφήτας ἔχει; Αἰσχύνομαι δὲ ἰδιᾶσας, καὶ πιθήκας εἰπεῖν, καὶ τράγυς, καὶ ἄλλα πολλῷ γελιότερα, ἐκ οἶδ᾽ ὅπως ἐξ Αἰγύπλου παραβυσθέντα ἐς τὸν ἔρανον. Ἃ ὑμεῖς, ὦ Θεοὶ, πῶς ἀνέχεσθε ὁρᾶνλες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνᾶμενα; Ἢ σὺ, ὦ Ζεῦ πῶς φέρεις, ἐπειδὰν κριὸ κέραλα φύσωσί σοι. ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπλίων. Ὅμως δ᾽ ἐν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνιγμαλά ἐστι καὶ ἐ πάνυ χρὴ καταγελᾶν ἀμύλητον ὄντα. ΜΩΜ. Πάνυ γῦν μυστηρίων. ὦ Ζεῦ, ἐεῖ ἡμῖν, ὡς εἰδέναι, Θεὲς μὲν, τὲς Θεὲς, κυνοκεφάλες δὲ τὲς κυνοκεφάλες.

this of Lucian is a sneer upon the epithet, θηλὺς, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίσην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

——Latrator Anubis. *Virg. Æn.* viii.

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. Ἓν φιλεῖ, τὰ περὶ τῶν Ἀμφιαρείων, ἀλλοτε γὰρ περ τέτων ἐπισκεψώμεθα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ. Τὸν Τροφώνιον ὦ Ζεῦ, καὶ ὁ μέλιτα μὲ ἀποπνίγει, τὸν Ἀμφίλοχον· ὃς ἐναγὴς ἀνδρώτε καὶ (a) μητραλοίᾳ υἱὸς ὢν. Ἐπιπι-θεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὀξολοῖν ἕνεκα. Τοιγαρῦν ἐκ ἔτι σὺ. ὦ Ἄπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς λίθος. καὶ πᾶς βωμὸς χρησιμ· δεῖ, ὃς ἂν ἕλαι περιχυθῇ. καὶ στεφάνες ἔχει, καὶ γόητ· ἀνδρὸς εὐπορήσει, οἵοι πολλοί εἰσιν. Ἤδη καὶ ὁ Πολυδάμαλος τῷ ἀθλητῇ ἀνδριὰς ἵσταται τες πυξίζοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἕκτορι ὑψοῦσιν ἓν Ἰλίῳ. καὶ Πρωτεσιλάῳ κατατικρὺ ἐν Χερρονήσῳ. Ἀφ' ὅδ' ἂν τοσῶτοι γεγόναμεν, (b) ἐπιδιδόκε μᾶλλον ἡ ἐπιορκία, καὶ ἱεροσυλία· καὶ ὅλως, κατατεθρονήκασιν ἡμῶν τὸ ποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νῦν. καὶ παρε[γράπτων.—Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκήκοα, ἅτε ὄντων τινῶν παρ' ἡμῖν, ἅτε συσπάσαι ὅλως δυναμένων. φαῦλ, ὦ Ζεῦ. καὶ ἐπὶ τέτοις γελῶ. Ἡ γὰρ ἔστιν ἡ πολυθρύλλητ· ἀρετὴ, καὶ φύσις, καὶ εἱμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνό-

(a) *μητραλοίᾳ.*] The nominative case is *μητραλοίας*. That Amphiaraus, the father of Amphilochus, was a parricide, is what I cannot find, any where.

(b) *ἐπιδιδόκε.*] When the verb ἐπιδίδωμι, which, strictly and naturally, signifies no more than *do insuper*, or *dono præterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, ἐκ τῶν οἰκείων ἄλλα ἐπιδιδῶναι, and, ἐγὼ δέ τοι ἐκ ἐπιδώσω. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, ἐπιδέδωκε ἙΑΥΤΗΝ μᾶλλον ἡ ἐπιορκία, "Perjury hath given more of herself," *i. e.* "hath increased."

ματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινενοῆσθαι; Καὶ ὅμως αὐτοσχέδιά ὄντα, ἅτε τοὺς ἀνοήτους πείσειεν, ὥστε ἀδεῖς ἡμῖν, ἐδὲ θύειν βουλεται εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παρασῇς, ὅμως τὴν τύχην πράξασαν τὰ μεμοιραμένα. κῇ ἃ ἐξ ἀρχῆς ἐκάσῳ ἐπεκλώσθη. Ἥδεως ἂν ἐν ἔροιμην σε, ὦ Ζεῦ, εἰ πω εἰδες ἢ ἀρεῖλον. ἢ φύσιν, ἣν εἱμαρμένην; Ὅτι μὲν γὰρ κῇ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαις οἶδα. εἰ μὴ κωφὸς τις εἰ, ὡς βοώντων αὐτῶν μὴ ἐπαίειν. Πολλὰ ἔτι ἔχων εἰπεῖν καταπαύσω τὸν λογον. Ὁρῶ γὰρ τοὺς πολλοὺς ἀχθομένους μοι λέγοντι. κῇ συρίζοντας· ἐκεινους μάλιστα, ὧν καθήψατο ἡ παῤῥησία τῶν λόγων. Πέρας γᾶν. εἰ ἐθέλεις, ὦ Ζεῦ, (a) Ψήφισμά τι περι τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον. ΖΕΥΣ Ἀναγνωθι. Οὐ πάντα γὰρ ἀλόγως ἠτιάσω κῇ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μη ἐπιπλείον ἂν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμε ἀγομένης, (c) ἑδδόμη ἱσαμενε,

(a) *Ψήφισμα.*] The Athenian Ψήφισμα, or decree, differed from the Νόμος, or law, in this: that the Νόμος was a general and lasting rule, but the Ψήφισμα only respected particular times, places, persons, and other circumstances. *Potter.*

(b) Ἐκκλησίας ἐννόμε.] Ἔννομος signifies, intra legem: and therefore, ἐκκλησία ἔννομος signifies "an assembly met together, as the law directed." We meet this same expression in the Acts of the Apostles, chap xix. ver. 39, and our translation renders it, A lawful assembly; by which we are to understand, "an assembly convened and held as the law directed." For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) ἑδδόμῃ ἱσαμένε.] The Athenian month was divided into three decades of days. The days of the first decade were called ἡμέραι μηνὸς ἀρχομένης, or, ἱσαμένε; those of the second decade, μεσοντος; and those of the third, φθίνοντος or λήγοντος.

The first day of the first decade, or the first of the month, was called νουμηνία, as falling upon the new moon (or rather, as being the first day of the month); the second, δεύτερα ἱσαμένε; the third, τρίτη ἱσαμένε; and so on to δεκάτη ἱσαμένε.

ὁ Ζεὺς (a) ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς Νυκτὸς, καὶ Ὕπνος τὴν

The first day of the second decade, being the eleventh of the month, was called πρώτη μεσοῦντος, or, πρώτη ἐπὶ δέκα; the second, δευτερὰ μεσοῦντος, or δευτέρα ἐπὶ δέκα; and so on to the last day of the second decade, or twentieth of the month; which was called εἰκας.

The first day of the third decade, or twenty-first of the month, was called πρώτη ἐπ' εἰκάδι, or, πρώτη λήγοντος; the second of the third decade, or twenty-second of the month, δεύτερα ἐπ' εἰκάδι, or λήγοντος; and so on to τρίακας, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called φθίνοντος δεκάτη; the second of the same decade, or twenty-second of the month φθίνοντος ἐνάτη; and so on, upwards, to πρώτη φθίνοντος, or τρίακας, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called τρίακας, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The τρίακας was likewise, by Solon, called ἕνη καὶ νέα; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called Δημήτριας, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) ἐπρυτάνευε.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called βουλὴ, and consisted, in Solon's time, of four hundred members; the tribes of

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the βουλὴ to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called πρυτανεῖς; and the space of thirty-five days, during which they presided, was termed πρυτάνεια.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty-five days; that is, the πρυτάνεια, or whole time of the tribe's presiding.

Now the ten, whom the fifty πρυτανεῖς deputed out of themselves, were, for the time being, called πρόεδροι; and one of these, again, who was chosen by lot to preside, in chief was styled ἐπιστάτης.

With regard to the ἐκκλησίαι, or popular assemblies, the distinct business of the πρυτανεῖς was to summon the people to meet; that of the πρόεδροι, to lay before them what they were to deliberate upon; and that of the ἐπιστάτης, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the βουλὴ, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the πρυτανεῖς, in his single person, and Neptune the πρόεδροι; but Apollo and Momus only the single officers, called ἐπιστάτης and γραμματεύς; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

(a) γνώμην εἶπεν.—'ΕΠΕΙΔΗ' πολλοὶ τῶν ξένων, (b) ἐ μόνον Ἕλληνες, ἀλλὰ καὶ Βάρβαροι, ἀδαμαῖς ἀξιοι ὄντες κοινωνειν ἡμεἰν τῆς πολιτείας παρεγγραφέντες, ἐκ οἱδ' ὁπως καὶ Θεοι δοξαντες, ἐμπεπλήκασι μὲν τὸν ὐρανὸν, ὡς μεσὸν εἶναι τὸ συμπόσιον ὄχλῳ ταραχώδες πολυγλώσσων τινῶν, καὶ (c) ξυγκλύδων· ἐπιλέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε (d) μνᾶς ἤδη τὴν (e) κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ αὐθαδείας παρασάμενοι τὰς παλαιὰς τε, καὶ ἀληθεῖς Θεὰς, πρωεδρίας ἠξιώκασιν ἑαυτὰς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ πρωτιμᾶσθαι θέλουσι· ΔΕΔΟΧΘΩ τῇ βουλῇ καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπὰς χειμερινὰς, ἐλεσθαι δὲ ἐπιγνώμονας τελειους Θεὰς ἑπτὰ τρεῖς μὲν, ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. Τάττας δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν καθέζεσθαι ὁμόσαντας τὸν νόμιμον ὅρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ, κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι (f) ξυντελεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἰπεῖν, censere, vel, auctor-esse-sententiæ. *Steph.*

There seems to be an humourous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἐ μόνον Ἕλληνες.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ξυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς——ύδ-, a derivative from συγκαλέω, *convoco*.

(d) μνᾶς.] See the note upon δραχμῶν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοινικας, Lib. I. Dial. xvii.

(f) ξυντελεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τοῦτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be

συνέδριον. Τὰς δὲ ἥκειν μάρτυρας ἐπαγομένους ἐναμότους, καὶ ἀποδείξεις τῶ γένους. Ταντεῦθεν δὲ, οἱ μὲν παρίτασαν καθ' ἕνα. Οἱ δὲ, ἐπιγνώμονες ἐξέάζοντες, ἢ Θεὸς εἶναι ἀποφαίνεται, ἢ καίπερ μύσιν ἐπὶ τὰ σφέτερα ἤρια, καὶ τὰς θήκας τὰς προγονικάς. Ἦν δέ τις (a) ἁλῶ τῶν ἀδοκίμων. καὶ ἅπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθείην 5 ἐπιβαίνων τῆ ἀρχῆ, ἐς τὸν τάρταρον ἐμπεσεῖν τῦτον. Ἐργάζεσθαι δὲ τὰ αὐτὰ ἔκασον. Καὶ μήτε τὴν Ἀθηναν ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμωδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ποιεῖν, ἀλλ' ἕν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρῳδὸν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ Φιλοσόφοις προεῖπεῖν, μὴ ἀνατλάτλειν καινὰ ὀνόματα, μηδὲ ληρεῖν 10 περὶ ὧν ἂκ ἴσασιν. Ὁπόσοι δὲ ἤδη νεῶν ἢ θυσιῶν ἠξιώθησαν. ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνιεθῆναι δὲ ἢ Διὸς, ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν, καὶ στήλην ἐπισῆσαι ἀντὶ βωμῦ. Ἦν δέ τις παρακέσῃ τῦ κηρύγματος, 15 καὶ μὴ ἐθέλησῃ ἐπὶ τὰς ἐπιγνώμονας ἐλθεῖν, (b) ἐρήμην αὐτῦ (c) κατα-διαιτησάντων.—ΖΕΥΣ. Τῦτο μὲν ἡμῖν τὸ Ψήφισμα δικαιότατον, ὦ

naturally and easily rendered, in dignitatem, vel, magistratum coire.

(a) ἁλῶ.] The third person singular of the second aorist of the subjunctive mood active. But both the perfect and second aorist active of the verb ἁλίσκω, or ἅλωμι, are, generally, taken passively, as, κλέπτων ἥλωκε, furans deprehensus est, Steph. and, πόλις ἁλῶσα, urbs capta. Il. ii.

(b) ἐρήμην] ἔρημος — ον, and ἔρημος, η, ον, are both said. But there is no such word as ἔρημος, an absolute substantive; for, when it is put alone for a desert, χωρὰ, regio, is understood. So, likewise, when ἐρήμη is used, as a law term, signifying a forsaken cause, or that upon which no defendant appears, then, also, is the substantive δίκη, a cause, or suit, understood. See Steph.

(c) καταδιαιτησάντων.] The genitive case plural of καταδιαιτήσας, the participle of the first aorist active, put, according to the Attic dialect, for καταδιαιτησάτωσαν, the third person plural of the first aorist of the imperative mood active of καταδιαιτάω, condemno, from κατὰ, contra, and δίαιτα, arbitrium.—Stephanus observes that arbitrium is a most extraordinary signification of the word δίαιτα, which, properly, signifies mos-vivendi, or ratio victus à medicis præscripta. And, since none, before him, have accounted for

Μῶμε. καὶ ὅτῳ δοκεῖ. ἀναλεινάτω τὴν χεῖρα. Μᾶλλον δὲ ἅτω γιγνέσθω· πλείως γὰρ οἶδ' ὅτι ἔσονται, οἱ μὴ χειροτονήσοντες. Ἀλλὰ νῦν μὲν ἄπιτε. Ὁπόταν δὲ πηγύῃ ὁ Ἑρμῆς, ἥκετε, νομίζοντες ἵκας ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ μήτρὸς, καὶ ὄθεν, καὶ ὅπως Θεὸς ἐγένετο, καὶ φυλήν, καὶ (a) φράτορας. Ὡς ὁσις ἂν μὴ παράσχηται, ἐδὲν μελήσει τοῖς ἐπιγινώμοσιν, εἰ νεών τις μείων ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is because, as the prescribing a proper regimen of diet restores health to sick persons, so the decision, proposed by arbitrators, restores peace and harmony to the contending parties. Were I allowed also to guess, I should be apt to think, that, as a proper regimen of diet, which allows a patient neither more nor less than he ought to have, hath been termed δίαιτα, so the distribution of justice, which gives each of the litigants his exact due, might be called by the same name.

(a) φράτορας.] See the note upon φρατρίαν, Lib. II. Dial. ii.

ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour fleering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

ΤΙΜ.—Ὦ Ζεῦ (a) *φίλιε*, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ ἐφέσιε καὶ ἀσεροπητὰ, καὶ ὅρκιε καὶ νεφεληγερέτα καὶ ἐριγδοῦπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι ποῦ τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυώνυμος γινόμεν), ὑπερειδεὶς τὸ σίπτον τῆ
(b) μίτρᾳ, καὶ ἀναπληροῖς τὸ κεχηνὸς τῆ ῥυθμῷ) πῶς σοι νῦν ἡ ἐρισμάραγος ἀστραπὴ, καὶ ἡ βαρύβρεμος βροντὴ, καὶ ὁ αἰθαλόεις, καὶ ἀργῆτις, καὶ σμερδαλέος κεραυνός; Ἅπαντα γὰρ ταῦτα λῆρος ἤδη ἀναπέφηνε. καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τῆ πατάγῳ τῶν ὀνομάτων. Τὸ δὲ ἀοίδιμόν σε, καὶ ἐκηβόλον ὄπλον, καὶ πρόχειρον, ἐκ οἱῶ ὅπως τελέως ἀπέσβη καὶ ψυχρόν ἐστι μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφυλαττον. Θᾶττον γὰρ τῶν ἐτιοσκεῖν τις ἐπιχειρούντων ἔωλον θρυαλλίδα φοβηθείη ἂν, ἢ τὴν τῆ πανδαμάτορος κεραυνὸν φλόγα. Οὕτω δαλόν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς τῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῦ μὴ δεδιέναι, μόνον δὲ τῦτο οἴεσθαι ἀπολαύειν τῆ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλης. Ὥσε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς ἀνιδρυσάντων ἱστόλμα, ὃ ἀνύ τοι ἀπίθανος ὢν πρὸς ἅτα ψυχρὸν τὴν ὀργὴν Διὶ, Ξεμπρηστὴς

(a) *φίλιε*.] The words philie, hospitalitie, and jusjurandice, in the translation, are coined.

(b) *μίτρα*.] Φαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μίτρα ἃ βαίνονται. Scholiast. Æschyli. Faber.—So that ῥυθμὸς signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνὴρ, ἢ μεγαλαυχούμενος. Πῶς γὰρ, ὅπου γε καθάπερ (a) ὑπὸ μανδραγόρα καθεύδεις; ὃς ἔστε τῶν ἐπιορκούντων ἀκούεις, ἔστε τὸς

(a) *ὑπὸ μανδραγόρα.*] Grævius thinks that Lucian could not write it *ὑπὸ μανδραγόρα*, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, *ἀπὸ μανδραγόρας*, after mandrake, that is, "after taking a dose of man-"drake." That *ἀπὸ* is often taken in this sense is certain; as, *ἀπὸ δ' αὐτὲ θορέσσοντο*, at deinde armabantur, Il. ix. and, *ἀπὸ δειπνε*, post cœnam; *ἀπὸ σαλπίγγος*, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept *ὑπὸ μανδραγόρα*, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—"Mandrake "is an herb of a narcotic and cold quality, especially the "root, which is large, and shaped like those of parsnip, car-"rot, white briony, &c. and, in old times, has been applied "to deaden pain, in parts to be opened, or cut off. Its roots "are sometimes forked; which made the fruitful heads of "antiquity fancy they were like the legs, or thighs, of men, "and derive its Greek name of mandragora, quasi andra-"gora, quod inter eradicandum ejulatur et humanam refert "vocem. Pythagoras calls it, anthropomorphus. Columella "terms it, semihomo. Albertus, de mandragora. Drusius, "de monstris. Kircherus, de magia parastatica. Plin. in "Hist. Nat. and others, have run into the same conceit.

"The ancients believed it grew only at places of execu-"tion, out of the urine and fat of the dead; that, in eradica-"tion, it shrieked; that it brought calamity on such as pulled "or dug it up; to prevent which disasters, Pliny, who lets no "idle story slip, gives directions, at large, to be observed in "pulling it.

"Cunning impostors have confirmed these errors, by "chusing forked roots of it, and carving, in some, the gene-"rative parts of men; in others, those of women; and put-"ting into small holes, made in proper places, the grains

ἀδικοῦντας ἐπισκοπεῖς· ληφᾶς δὲ, καθάπερ οἱ σαρηδόνες. Ἐπεὶ νέῳ γε ἔτι καὶ ὀξύθυμῳ ὢν καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ καὶ τῶν ἀδίκων, καὶ βιαίων ἐποιεῖς, καὶ ἐδέποτε ἦγες τότε πρὸς αὐτὲς ἐκεχειρίαν, ἀλλ' ἀεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγὶς ἐπεσείετο, καὶ ἡ βροντὴ ἐπαταγεῖτο, καὶ ἡ ἀστραπὴ συνεχὲς, ὥσπερ (a) εἰς ἀκροβολισμὸν προπολίζετο. Οἱ σεισμοὶ δὲ (b) κοσκινηδὸν, καὶ ἡ χιὼν σαρηδὸν, καὶ ἡ χάλαζα πετρηδὸν καὶ ἵνα σοι (c) φορτικῶς διαλέγωμαι, ὑετοί τε

" of millet, barley, or the like; and setting them in a moist " place, till they grew, and sent forth blades; which, when " dried, looked like hair. For the discovery of these cheats " we are beholden to Matthiolus, Crollius, Sir Thomas " Brown, and others."

(a) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, " to dart, or " shoot, from beneath, at any high place, or thing; or, from an " high place, at something below." And, though *Stephanus*, who shews this to be the true meaning of the word, interprets ἀκροβολισμὸς by nothing but jaculatio, or velitatio; yet certainly it must, from its compos tion, originally and properly, signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-locum-jaculatio: and, here, it must signify the former, as the lightning must have been darted downward. For these reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much the same manner as εἰς ὑπερβολὴν, or, εἰς τὸ ἀκριβέσαλον; and, therefore, to signify, usque ad acrobolismum, that is, even to the degree of an acrobolismus, that is, " as thick as darts " are showered down upon an enemy, from the walls of a " town, or other high place." Erasmus, here, renders both ὥσπερ and εἰς by nothing but, in morem; which, how it answers to those two words, I cannot see: nor can I apply this expression to εἰς, having never met with this preposition, in that sense.

(b) κοσκινηδὸν.] " Ut cribri agitationem referre videantur." Faber.

(c) φορτικῶς.] *Stephanus* shews that φόρτικος signifies, " fit-to-carry-great-burthens," as, φόρτικον πλοῖον, oneraria navis; and, that, metaphorically, it signifies molestus, or tædiosus. But I find it hard to conceive (though Erasmus hath so translated it) how φορτικῶς, here, can signify molestè;

ῥαγδαῖοι, κἀ βίαιοι· (a) ποταμὸς ἐκάϛη ϛαγών· ὥϛε τηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίωνϛ ἐγένετο, ὡς ὑποδρυχίων ἁπάντων καταδεδυκότων, μόγις ἔν τι κιδώτιον περισωθῆναι. πρόσοικείλαν τῷ (b) Λυκωρείᾳ, ζώπυρόν τι τῷ ἀνθρωπίνῳ σπέρματος διαφύλατλον εἰς ἐπιγονὴν κακίας μείζονϛ. Τοι γάρ τοι ἀκίνδυνα τῆϛ ῥᾳθυμίας τἀτιγειρα κομιζ· παρ' αὐτῶν, ἅτε θύοντϛ ἔτι σοί τινϛ, ἅτε ϛεφανοῦντϛ, (c) εἰ μή τις ἄρα πάρεργον 'Ολυμπίων· κἀ ἅτϛ

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικως διαλέγωμαι, viz. ὑετοὶ ῥαγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶϛ. in this place, means magnificè; as if he had said, "And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should."—And this he really does, by going on in the grand expressions, ὑετοὶ ῥαγδαῖοι, &c.

(a) ποταμὸϛ.] The text seems to want κἀ before ποταμὸϛ, to answer τε going before.

(b) Λυκωρείᾳ.] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μή τις ἄρα πάρεργον 'Ολυμπίων.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πάρεργον, adverbially, by "obiter;" and much less for rendering 'Ολυμπίων by "in ludis Olympicis." It is true, 'Ολύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case 'Ολυμπίων can signify "in Olympicis," is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ἅτε θύοντος ἔτι σοί τινος. ἅτε ϛεφανοῦντος. εἰ μή τις ἄρα ΠΟΙΗΣΙΕ πάρεργον ἘΚΕΙΝΟ 'Ολυμπίων. "Nec sacrifi-"cante tibi amplius aliquo, nec statuam tuam coronante, nisi "præstiterit quispiam supervacaneum *illud* ludorum Olympi-

ἢ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθ τι ἀρχαῖον συντελῶν. Καὶ καλ' ὀλίγον Κρόνον σε, ὦ Θεῶν γενναιότατε, ἀποφαίνεσι, παρασάμενοι τῆς τιμῆς.

2. Ἐῶ λέγειν, ὁποσάκις ἤδη σε τὸν νεὼν σεσυλήκασιν. Οἱ δὲ κ) αὐτῷ σοι τὰς χεῖρας (a) Ὀλυμπιάσιν ἐπιδεδλήκασι. Καὶ σὺ ὁ ὑψιθρεμμέτης ἀκίνησας, ἢ ἀνασῆσαι τὰς κύνας, ἢ τὰς γειτονας ἐπικαλέσασθαι, ὡς βοηθρομήσαντες αὐτὰς συλλάδοιεν, ἔτι συσκευαζομένας πρὸς τὴν φυγήν. Ἀλλ' ὁ γενναῖος, κ) γιγαντολίτης, κ) Τιτανοκράτης, ἐκάθησο, τὰς πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ὦ Θαυμάσιε, πῶνικα πάυσεται, ὅτως ἀμελῶς παροράμενα; Ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; (c) Πόσοι Φαέθοντες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς ὅτως ὑπέρντλου ὕδωρ τὸ βίῶ; Ἵνα γὰρ τὰ κοινὰ ἐάσας, τὰμὰ εἰπω, τοσότους Ἀθηναίων εἰς ὕψος ἀρας, κ) πλησιος ἐκ πανυσάτων ἀποφήνας, κ) πᾶσι τοῖς δεομένοις ἐπικερήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν τῶν φίλων ἐκχυὰς τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, ὲκ ἔτι ὰδὲ γναρίζομαι πρὸς αὐτῶν, ὅτε προσδολήσιον οἱ τέως ὑποπτήσσοντες, κ) προσκυνοῦντες, κάκ' τὲ ἐμὲ νεύματ@ ἀνηρτημένοι. Ἀλλ' ἦν πω κ) ὁδῷ βαδίζων ἐντύχοιμί τινι αὐτῶν, ὥσπερ τινὰ σήλην παλαιᾶ νεκρὲ ὑπτίαν, ὑπὸ τὲ χρόνε ἀνατετραμμένην παρέρχονται, (d) μηδὲ ἀναγνόντες. Οἱ δὲ κ) παρρώδην ἰδόντες, ἑτέραν ἐκτρέποντα,

"corum." And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπιάσιν.] The dative case singular of Ὀλίμπια, the name of that city, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάδιν, ab-olympia; and Ὀλυμπίαζε, Olympiam-versus.

(b) ὦ Θαυμάσιε.] "Honoris appellatio: ut, ὦ γενάδα, "εὐδαιμόνιε, &c." *Faber*.

(c) πόσοι Φαέθοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over

(d) Μηδὲ ἀναγνόντες.] Faber renders these words, "ne "legentes quidem," as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, καὶ ἀποτρόπαιον δίκημα ὄψεσθαι ὑπολαμβάνοντες, τὸν ἀπὸ πολλῶ σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἰσχατιὰν τραπόμενος, ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν, ὑπομισθος ὀβολῶν τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τοῦτο γάρ μοι δοκῶ κερδανεῖν, μηκέτι ὄψεσθαι πολλὰς πυρὰ τὴν ἀξίαν εἰπράττοντας. (a) Ἀναιρότερον γὰρ τοῦτό γε. Ἤδη ποτὲ ἂν ὦ Κρόνε καὶ Ῥέας υἱὲ τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν (b) Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ (c) ἀναῤῥίπισας τὸν κεραυνὸν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but "agnosco" is the proper and most usual signification of it; and, I think, "agnoscentes" is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀναιρότερον.] "More vexatious" than even my calimities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

Steph.

(c) ἀναῤῥίπισας.] "Ῥιπὴ, a ῥίπτω, jacio, est, *Impetus* ejus "quod *projicitur*." *Steph.* But I should think that, considered as the theme of ῥιπίζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥιπίζω does not so properly signify "follibus sufflo" (as the writers of lexicons render it) but, "projiciendo ventilo," to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action, Jupiter, whirling his thunderbolt, in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἐναυσάμενον, μεγάλην ποιήσας τὴν φλόγα. ἐπιδεξαιό τινα χολὴν ἀνδράδας καὶ νεανικὸν Διὸς, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ (b) Κρητῶν περὶ αὐ, καὶ τῆς ἐκεῖ σῆ ταδῆς μυθολογήμενα.

3. ΖΕΥΣ. Τίς ἀτός ἐσιν, ὦ Ἑρμῆ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπορυμᾳ, σίναρ ὅλον. καὶ αὐχμῶν. καὶ ὑποδίφρον; Σκάπτει δὲ, (c) οἶμαι, ἐπικεκυφὼς· λάλος ἀνθρωπος καὶ θρασύς. ΕΡΜ. Πάνυ (d) φιλόσοφός ἐσιν· ὃ γὰρ ἂν ἅπας ἀσεβεῖς τοὺς λόγους (e) διεξῆλθεν καθ' ἡμῶν. ΕΡΜ. Τί φῄς, ὦ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου τὸν Κολυτέα; Οὗτός ἐσιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν (f) τελείων ἐσιάσας, ὁ

(a) Οἴτης] Mount Oeta hath never been remarkable for fire or volcanos. But, as Ætna was, both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it *Αἴτνης*. I have found Faber, too, of this opinion.—Ἐναυσάμενος, read *ἀναυσάμενος*, says Faber, especially, because Erasmus translates it, "reaccenso;" which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled," or again made red hot.

(b) Κρητῶν.] See the story of Jupiter in your dictionary.

(c) οἶμαι.] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) φιλόσοφός.] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) διεξῆλθεν] The third person singular of the preterpluperfect tense of the middle voice: διεξέλαμαι, properly signifying, as it were, *pererexo;* but, often, used for edissero, or orationepercurro.

(f) τελείων.] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests: "Your lamb shall be without blemish, a male of the first "year." Exod. xii. 5. And, "take one young bullock, and

(a) νεόπλουτος, ὁ τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλούσιος περὶ ὃν οἱ τοσοῦτοι φίλοι; Τί παθὼν ἐν τοιοῦτός ἐστιν ἀύμμηρος, ἄθλιος, καὶ σκαπανεύς, καὶ μισθωτός, ὡς ἔοικεν ἅτε βαρέως καταφέρων τὴν δίκελλαν; ΕΡΜ. (b) Οὑτωσὶ μὲν εἰπεῖν χρηστότης ἐπέτρεψεν αὐτόν, καὶ φιλανθρωπία, καὶ ὁ περὶ τὰς θεομένους ἅπαντας οἶκτος· ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια. καὶ (c) εὐήθεια. καὶ ἀκρισία περὶ τὰς φίλας, ὃς ἓ συνιεῖ. κόραξι καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἦπαρ, φίλας εἶναι αὐτὰς καὶ ἑταίρας ᾠετο, ὑπ' εὐνοίας τῆς περὶ αὐτὸν, χαιρόντας τῇ βορᾷ. Οἱ δὲ τὰ ὀσᾶ γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες. καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ὥχοντο, αὖον αὐτὸν καὶ τὰς ῥίζας ὑποτετιημένον ἀπολιπόντες· ὧδε γνωρίζοντες ἔτι, ὧδε προσβλέποντες. Πόθεν γὰρ ἢ ἐτικτεῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει; Διὰ ταῦτα δικελλάτης καὶ διφθερίας, ὡς ὁρᾷς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄσυ μισθῷ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς. ὅτι οἱ πλουτοῦντες παρ' αὐτῷ μάλα ὑτεροπλικῶς παρῆκονται, ὧδε τέμνομα. εἰ Τίμωνα καλοῖτο. εἰδότες. ΖΕΥΣ. Καὶ μὴν ὁ παροπτὸς ἀνὴρ, ὧδε ἀμελητέος· εἰκότα γὰρ ἠγανάκτει δυσυχῶν· ἐπεὶ καὶ ὁμοια ποιήσομεν τοῖς καταρᾶτοις κόλαζιν ἐκείνοις, ἐπιλελησμένοι ἀνδρὸς (d) τοσαῦτα ταύρων

"two rams, without blemish." Exod. xxix. 1. The word τελειων, applied to sacrifices, is of frequent use in Homer; which makes Lucian use it, here, in the way of humour.

(a) νεόπλουτος.] Not suddenly enriched, and, therefore, an upstart (which is the usual signification of this word), but, "lately enriched," i. e. who lately came into a great fortune; and such there had been, in Timon's family, as appears by his discourse with Plutus below. Stephanus, too, shews that νεόπλουτος is sometimes taken in this sense of nuperditatus.

(b) Οὑτωσὶ μὲν εἰπεῖν.] "That I may so say: that is, to talk "in the way of the world."

(c) εὐήθεια.] Properly, good morals; that is, honesty, or, no guile. Hence, it hath been used to signify that kind of simplicity which makes an honest man think every other as undesigning as himself, and which, therefore, hath a mixture of folly in it. See Steph.

(d) τοσαῦτα.] Fabri justly observes that τοσαῦτα πιότατα is barbarous Greek, and that, in the royal manuscript at Paris,

τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς ῥισὶ τὴν (a) κνίσσαν αὐτῶν ἔχω· σὺ δὲ ἀσχολίας τε, καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων, καὶ βιαζομένων, καὶ ἁρπαζόντων. ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων (πολλοὶ γὰρ ἦσαν οἱ δυσφύλακτοι, καὶ ὠδὲ ἐπ' ὀλίγον καλαμῶσαι ἡμῖν ἐφίεσαι) πολὺν ἤδη χρόνον, ἐδ' ἀπέβλεψα εἰς τὴν Ἀτλικὴν, καὶ μάλιστα ἐξ ἧς φιλοσοφίας, καὶ (b) λόγων ἐριδες, ἐπεπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκραγότων, ὠδὲ ἐπακοῦσαι ἐξῆν τῶν εὐχῶν. Ὥστε ἢ ἐπιβυσάμενον χρὴ τὰ ὦτα καθῆσθαι, ἢ ἐπιτρίβηναι πρὸς αὐτῶν, ἀρεθὴν τινα, καὶ (c) ἀσωμάτα, καὶ λήρους μεγάλῃ τῇ φωνῇ ξυνειρόντων. Διὰ ταῦτά τοι καὶ τοῦτο ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς ἃ φαῦλον ὄλλα. Ὅμως δὲ τὸν Πλάτων, ὦ Ἑρμῆ, παραλαβὼν, ἄπιθι παρ' αὐτὸν κατὰ τάχος. Ἀγέτω δὲ ὁ Πλάτων καὶ τὸν Θεαγυρὸν μεθ' αὑτοῦ, καὶ μενέτωσαν ἀμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλαττέσθωσαν ὑτῶ ῥᾳδίως, κἂν ὁτιμάλιστα ὑπὸ χρησιμοῦ αὐθις ἐκδικεῖν αὐτὲς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὖθις μὲν σκέψομαι, καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· καλεσαγμέναι γὰρ αὐτῷ καὶ ἀποσομεμέναι εἰσὶ δύο (d) ἀκτίνες αἱ μέγισαι, ὁπόθ' φιλοτιμότερον ἠκόντισα πρώην ἐπὶ τὸν (e) σοφιστὴν

it is, τοσαῦτα μήρια ταύρων, &c. "So many thighs of bulls." For the thighs, especially, were wont to be offered.

—— πίονα μηρί' ἔκηα. *Hom.*

(a) κνίσσαν ἔχω.] As Jupiter utters these words, he, no doubt, must be supposed, as it were, to snuff up the delicious fume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning, because they were only about words.

(c) ἀσώματα.] See the note to this word, Lib. I. Dial. xxxii.

(d) ἀκτίνες.] Ἀκτὶν properly signifies a sun-beam. I suppose, the shafts darted by Jupiter, or the thunderbolts, were called ἀκτίνες, both as they were supposed to resemble the rays of the sun, in point of brightness, and to be darted with much the same velocity.

(e) σοφιστὴν Ἀναξαγόραν.] Diogenes Laërtius observes that the σοφοὶ," or wise-men, afterwards called φιλόσοφοι, were, anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natural philosophy, especially the astronomical part. He held

Ἀναξαγόραν, ὃς ἔπειθε τὰς ὁμιλητὰς, μηδὲ ὅλως εἶναί τινας ἡμᾶς τὰς Θεάς. Ἀλλ' ἐκεῖνα μὲν διήμαρτον· ὑπερέσχε γὰρ αὐτὰ τὴν χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (a) ἀνάκειον παρασκήψας, ἐκεῖνό τε καθέφλεξε, καὶ αὐτὸς ὀλίγου δεῖν συνέλιβη παρὰ τὴν πέτραν· πλὴν ἱκανή ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσαι αὐτοῖς, εἰ ὑπερπλατύνα τὸν Τιμωνα ὁρῶσιν.

4. ΕΡΜ. Οἷον ἦν τὸ μέγα κεκραγέναι, καὶ ὀχληρὸν εἶναι, καὶ θρασύν; ὃ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον. Ἰδοὺ γὰρ αὐτίκα μάλα πλέσιος ἐκ παντὸς κλαυσήσεται ὁ Τίμων, βοήσας καὶ παῤῥησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπισρέψας

that the sun was a *μυδρὸς διάπυρος*, *candens ferrum*, "a red-"hot mass of iron," as the translator of Laërtes renders it: but, according to others, and with more truth, "a red-hot "round mass of matter; which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun's being a very large red-hot mass of matter, and of the moon's having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, *ἀπολογησαμένου ὑπὲρ αὐτοῦ Περικλέους τοῦ μαθητοῦ* "his scholar, Pericles, having defended him." Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? "Yes (said he), I take great care of my country;" at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, destroyed the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) *ἀνακειον.*] Castor and Pollux were, peculiarly, called *ἄνακες*, the kings, or guardians, and their temple, *ἀνάκειον*. *Steph.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπλεν ἐπικεκυφὼς, ἔτι ἂν ἔσκαπλεν ἀμελέμενος ΠΛΟΥΤ. Ἀλλ' ἐγὼ ἐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, πρὶν αὐτόν. ΖΕΥΣ Διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα, ἐμοῦ κελεύσαντος; ΠΛΟΥΤ. Ὅτι νὴ Δία ὑβριζεν εἰς ἐμὲ, καὶ ἐξεφόρει, καὶ εἰς πολλὰ καλεμόμιζε (καὶ ταῦτα, πολλῶν αὐτῷ φίλον ὄντα) καὶ μόνον ἐχι δικαίνοις με ἐξαιρεῖσθαι τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀποῤῥιπτοῦντες. Ἀθθις ἐν ἀπέλθω, παρασίτοις, καὶ κόλαξι, καὶ ἑταίραις παραδοθησόμενον; Ἐπ' ἐκείνῃς, ὦ Ζεῦ. πεμπέ με, τὲς αἰσθησομένης τῆς δωρεᾶς, τὲς περιέψοντας, οἷς τίμιον ἐγὼ καὶ περιπόθητος. Οὗτοι δὲ οἱ (a) λάροι τῇ πενίᾳ ξυνέσαν, ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν πρὸ αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπήσωσαν ἄθλιοι, τίτλαρχοι ὄντες ἀποφέροντες, οἱ δεκαταλάντου δωρεὰν ἀμελητὶ προϊέμενοι. ΖΕΥΣ Οὐδὲν ἴσι τοιοῦτον ὁ Τίμων ἐργάσεται περί σε, πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν (εἰ μὴ πάντα πασιν ἀνάλγητός εσι τὴν ὄσφυν) ὡς χρὴν σε ἀντὶ τῆς πενίας πρᾶαι- ρεῖσθαι. Σὺ μέντοι πάνυ μεμψίμοιρον εἶναί μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὲς θύρας ἀνεπλάσας, ἠφίει περινοσεῖν ἐλευθέρως, ὅτε ἀποκλείων, ὅτε ζηλοτυπῶν. Ἄλλοτε δὲ τέναυλιον ἠγανάκλεις κατὰ τῶν πλησίον, κατακεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισί, καὶ σημείοις ἐπιβολαίοις, ὡς μηδὲ παρακύψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰν ἀπωδύρω πρός με, ἀποπνιγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τοῦτο ὠχρὸς ἡμῖν ἐφαίνου, καὶ φροντίδος ἀνάπλεως, συνεσπακὼς τὲς δακτύλις (b) πρὸς τὸ ἔθος τῶν (c) συλλογισμῶν, καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καιρὸς λάβοις παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει

(a) λάροι.] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Steph.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθος, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμὸς, originally, signifies "the casting up of an account." being "arithmeticorum vocabulum." *Steph.*

(c) συλλογισμῶν.] "Adscripsit pater forte συλλογίσων." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom "of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

σοι ἐν χαλκῷ. ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθενεύεσθαι, ὑπ' ἀκριβῶσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφομένου (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. Ἄτοπα γὰρ ποιεῖν ἔφασκες αὐτὸν, ἐρῶντας μὲν εἰς ὑπερβολὴν, ἔξιν δὲ ἀπολαύειν ἐ τολμῶντας. ἐδὲ ἐπ' οἰκίας χρωμένας τῷ ἔρωτι, κυρίας γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἑκατὸν ἀπολλυσιν οἱομένους, ἐ τὸ αὐτὲς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα, μήτε αὐτὸν ἐσθίσαν τῶν κριθῶν, μήτε τῷ ἵππῳ φειδῶντι ἐπιτρέψαν. Καὶ πρὸς τί γε καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων, καὶ (τὸ καινότατον) (c) αὐτὲς ζηλοτυπεῖν· ἀγνοοῦντων δὲ ὡς καίσαρ ἢ εἰκότης, ἢ οἰκονόμος, ἢ παιδοτρίψ (d) ὑπεισιὼν λαθραιος, ἐμπαροινήσει τὸν κακοδαίμονα, καὶ (e) ἀνέρασον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόσομον λυχνίδιον, καὶ (f) δυσάλειον θρυαλλίδιον. (g) ἐπαγρυπνεῖν ἐάσας τοῖς τύκοις. Πῶς γὰρ ἐκ ἀδίκου, σε φάλαι μὲν ταῦτα αἰτιᾶσθαι, νῦν δὲ τῷ Τιμωνι τὰ ἐναντία ἐπικαλεῖς;

5. ΠΛΟΥΤ. Καὶ μὴν ἴσως τάληθῆ ἐξελάζοις, ἄμφω σοι εὔλογα δόξω ποιεῖν. (h) Τῆ τι γὰρ Τίμωνι τὸ πάνυ τῆτο ἀνειμένον, ἀμελὲς, καὶ ἐκ εὐνοϊκὸν, ἁς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη· τῆς τε αὖ κατάκλεισον (i) ἐν θύραις, καὶ σκότῳ φυλάττοιλας, ὅπως αὐτοῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like tutors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτὲς ζηλοτυπεῖντων.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιὼν.] Having-privately-gone-into the miser's closet to steal his money.

(e) ἀνέρασον.] All misers are hateful, and hated.

(f) δυσάλειον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τῆ τι.] I cannot see what τι can mean here, and believe Lucian never wrote it.

(i) ἐν θύραις.] Faber would have it, ἐν ἥκαις, "in arcis;" for, says he, Lucian would have written it, ὑπὸ θύραις, as he

παχύτερ@ γεγοίμην, ἢ πιμελὴς, ἢ ὑτέρογκ@, ἐπιμελεμένος, ἤτε φροσαπλομένες αὐτὲς, ἤτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθείην πρὸς τιν@, ἀνοήτως ἐνόμιζον εἶναι ἢ ὑβριςὰς, ὀδὲν ἀδικῆντά με ὑπὸ τοσέτοις δεσμοῖς καλασκόπολλας, ἐκ εἰδότας ὡς μέλα μικρὸν ἀπίασιν ἄλλ@ τινὶ τῶν εὐδαιμόνων με καλαλιπόντες. Οὔτ' ἂν ἐκείνες, ἤτε τὲς πάνυ προχειρες εἰς ἐμὲ τέτες ἐπαινῶ, ἀλλὰ τὲς, ὁτερ ἄριςόν ἐςι, μέτρον ἐπιθήσοντας τῷ πράξματι, ἢ μήτε ἀφελομένες τὸ παράπαν, μήτε προσομένες τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, (a) πρὸς τὸ Διὸς, εἴ τις νόμ@ (b) γήμας γυναῖκα νέαν, ἢ καλὴν, ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τὸ παράπαν, ἀφιείς ἢ βαδίζειν ἔνθα ἂν ἐθέλοι νύκλωρ, ἢ μεθ' ἡμέραν, ἢ ξυνεῖναι τοῖς βελομένοις, μᾶλλον δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, ἢ μαςρωπεύων, ἢ πάντας ἐπ' αὐτὴν καλῶν, ἆρα ὁ τοιῦτ@ ἐρᾶν δοξειεν ἄν; Οὐ σύ γε, ὦ Ζεῦ, φαίης ἄν, ἐρασθεὶς πολλάκις. Εἰ δέ τις ἐμπαλὶν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παρακαλοῖ ἐπ' ἀρότῳ παίδων γνησίων, ὁ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας ἢ καλῆς παρθένε, μήτε ἄλλῳ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ ἢ σεῖραν καλακλείσας παρθενεύοι, ἢ ταῦτα ἐρᾶν φάσκων, ἢ δηλ@ ὢν ἀπὸ τῆς χρόας, ἢ τῆς σαρκὸς ἐκτετηκυίας, ἢ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιῦτ@ ἐ παραπαίειν δόξειεν ἄν, δέον παιδοποιεῖσθαι, ἢ ἀπολύειν τὲ γάμε, καλαμαραίνων εὐπρόσωπον ἄτ@ ἢ ἐπέρασεν κόρην, καθάπερ ἱέρειαν τῇ (d) Θεσμοφόρῳ τρέφων διὰ παντὸς τὸ βίε; Διόπερ ταῦτα ἢ αὐτὸς πολλάκις ἀγαναιτῶ, πρὸς ἑνίων μὲν ἀτίμως λακιζόμεν@, ἢ λαφυσόμεν@, ἢ ἐξαυλιόμεν@· ὑπ' ἐνίων δὲ, ὥσπερ (e) συγγαλίας δραπέτης πεπεδημέν@. ΖΕΥΣ. Τί ἦν ἀγα-

hath, in this very dialogue, said, ὑπὸ μόχλοις ἢ κλειοῖ —This is very probable; for, ἐν Θύρᾳσι seems to border upon nonsense.

(a) πρὸς τὸ Διὸς.] The swearing by Jove, to Jupiter's own face, is very humourous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμέω.

(c) ἀπαγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it "producat;" and because προάγωγος signifies, "a man who prostitutes his "wife."

(d) Θεσμοφόρῳ.] Ceres was called Θεσμόφορος, because husbandry occasioned laws about the division of lands.

(e) συγγαλίας.] One who had been branded on the forehead with φφ. Such, generally, were slaves who had run

ναυτεῖς, κατ' αὐτῶν; Διδόασι γὰρ ἅμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάνταλος, ἄποτοι, καὶ ἄγευστοι, καὶ ξηροὶ τὸ σῶμα, ἐπικεχυμένοι μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς, ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἁρπυιῶν ἀφαιρεῖμενοι.'—Ἀλλ' ἄπιθι. ΠΛΟΥΤ. ἤδη, σωφρονεστέρα παραπολὺ τῶν Τίτωνι ἐντευξόμενος. Ἐκεῖνος γάρ ποτε παύσεται, ὥσπερ ἐν κοφίνῳ τετρυπημένῳ, περὶ ὅλως εἰσρυήναι μοι, κατὰ σπουδὴν ἐξαντλῶν. Φράσαι βουλομένου τὴν ἐπιῤῥοήν. μὴ ὑπεραίλλος εἰσπεσὼν ἐπικλύσω αὐτόν; Ὥσε ἐς τὸν τῶν Δαναϊδῶν (a) πίθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τῶν κύτος μὴ σίγοντος, ἀλλὰ περὶ εἰσρυῆναι σχεδὸν ἐκχυθησομένης τοῦ ἐπιῤῥέοντος, ἅτως εὐρύτερον τὸ στόμα πρὸς τὴν ἔκχυσιν κεκτῆνός τε πίθος, καὶ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκοῦν εἰ μὴ ἐμφράξεται τὸ κεχηνὸς τοῦτο, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπαμένον, ἐκχυθέντος ἐν βραχεῖ σοῦ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief," Faber, who mentions them, does not account for the.

(a) πίθον.] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἅπαξ ἀναπεπαμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" or, ἀναπεπαμένος, pro ἀναπεστεταμένος, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum,' or, "uno "instante expansum," that is, "a passage opened, all at "once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before ἐμφράξηται. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

ῥᾳδίως εὑρήσει τὴν διφθέραν αὖθις. καὶ τὴν δίκελλαν ἐν τῇ τεγγὶ τὸ
πάθος. Ἀλλ' ἄπιτε ἤδη, καὶ σπεύδοντε αὐτόν. Σὺ δὲ μέμνησο, ὦ
Ἑρμῆ, ἐπανιὼν, πρὸς ἡμᾶς ἄγειν τὰς Κύκλωπας ἐξ τῆς Αἴτνης,
ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένῳ
αὐτῷ δεησόμεθα. 5

6. ΕΡΜ. Πρώτωμεν, ὦ Πλοῦτε.—Τί τοῦτο; Ὑποσκάζεις; Ἐλελήθεις με, ὦ γενναῖε, ὁ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὤν. ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῆ. Ἀλλ' ὁπόταν μὲν ἀπίω παρά τινα (a) πεμφθεὶς ὑπὸ τοῦ Διὸς, ἐκ οἶδ' ὅπως βραδὺς εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα. περογηράσαντ@ ἐνιοτε τῷ 10 περιμένοντ@. Ὁπόταν δὲ ἀπαλλάττεσθαι δέῃ, πτηνὸν ὄψει, πολὺ τῶν ὀρνίων ἀκύτερον. Ἅμα γοῦν ἔπεσεν ἡ (b) ὕσπληγξ, κἀγὼ ἤδη

"up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression εἰσάπαξ is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from εἰς τὸ ἅπαξ.

(a) πεμφθεὶς ὑπὸ τοῦ Διὸς.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must inrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) ὕσπληγξ.] Properly, "a swineherd's whip." The cord, or rope, behind which men, or horses, stood waiting to

ἀνακηρύττομαι νενικηκὼς, (a) ὑπερπηδήσας τὸ στάδιον, (b) ὀδὲ ἰδόντων ἐνίοτε τῶν θνατῶν. ΕΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῄς. Ἐγὼ δὲ κὴ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, κρὸς μὲν ὀδὲ ὁλοὺς ὡς τρισσοὺς βρόχου ἐσχικότας, ἄρνα δὲ σήμερον πλουσίως κὴ σολυτελεῖς ἐπὶ λευκῆ ζεύγης ἐξελαύνοντας, οἷς ὀδὲ κὴ ὄνῳ ὑπῆρξε πώποτε. Καὶ ὁμως πορφυροῖ, κὴ χρυσόχειρες περιέρχονται, ὰδ' αὐτοὶ σισιύροντες οἶμαι, ὅτι μὴ (d) ὄναρ σλουτῶσιν. ΠΛΟΥΤ. Ἑτεροῖον τὸτ' ἐστιν, ὦ Ἑρμῆ, κὴ ἐχὶ τοῖς ἐμαυτῆ ποτὶ βαδίζω τότε, ὀδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτὸς, ἅτε σλουτοδότης κὴ μεγαλόδωρος κὴ αὐτὸς ὢν· δηλοῖ γᾶν κὴ τῷ ὀνόματι. Ἐπειδὰν τοίνυν μέλοικισθῆναι δέῃ με παρ' ἑτέρῳ πρὸς ἕτερον, ἐς (e) δέλτον ἐμβαλόντες με, κὴ κατασημηνάμενοι ἐπιμελῶς, φερηδὸν ἀράμενοι μετακομίζουσι. Καὶ ὁ μὲν (f) νεκρὸς ἐν σκοτεινῷ πῃ τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα σαλαιᾶ τῇ ὀθόνῃ σκεπόμενος, σερὶμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπελτιοντες (g) ἐν τῇ ἀγορᾷ σερὶμένοι κεχηνότες, ὥσπερ τὴν χελιδόνα σροσπετομένην, τετριγότες οἱ νεοττοί. Ἐπεὶ δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῇ, κὴ τὸ λῦσον ἐντμηθῇ, κὴ ἡ δέλτος ὠσιχθῇ, κὴ ἀνακηρυχθῇ μὴ ὁ καινὸς δεσπότης, ἤτοι συγγενής τις, ἢ κόλαξ, ἢ

start in a race, was called ὕσπληξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηδήσας τὸ στάδιον.] "Having made but one spring, or bound, over the whole stadium." The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) ὀδὲ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ δὲ ὄναρ φανεῖσα. Plut. in Pericl. *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρὸς.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum

καταπύγων οἰκέτης, ἐκ παιδικῶν τιμώ-
μενος, ὑπεξυρημένος (a) ἔτι τὴν
γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν. ἃς ἡδὴ χρόνος ἂν ὑπη-
ρέτησεν αὐτῷ μίγα τὸ μισθωμα ὁ γεννάιος ἀπολλῶν, ἐκεῖνος μὲν, ὅς
τις ἂν ἦ. ποτὲ ἀρτασκμαίνος μὲ, αὐτὰ δέλτα φέρων, ἀντὶ τᾶ
τέως Πυθίας, ἢ Δρόμιος. ἢ Τ. Μεγακλῆ. ἢ Μεγαῦλος. ἢ Πρω-
ταρχος μέλονομασθείς, τὲς μάτην κεκρυφότας ἐκείνες εἰς ἄλλανς
ἀποβλέποντας καταλιπών. (b) ἀληθὲς ἀγοντας τὸ πένθος, οἷος αὐτὸς
ὁ Θύννος ἐκ μυχᾶ τᾶς σαγήνας διέφυγεν, ἐκ ὀλίγον τὸ (c) δέλεαρ
καλαπιών. Ὁ δὲ ἐμπεσὼν ἀθρόως ἐς ἐμὲ ἀπιρόκαλος. καὶ παχυδερμος
ἄνθρωπος, ἔτι τὴν πέδην περῤῥικὼς, καὶ εἰ παρίων ἄλλος μοχθίζει τις,
ὄρθιον ἐρίσας τὸ ὦς, κ). τὸν μυλᾶνα, ὥσπερ τὸ ἀνακτορον προσκυνεῖ,
ἐκ ἔτι φορητὸς ἐσι τοῖς ἐπιγγχάνουσιν, ἀλλὰ τὲς τε ἐλευθερους ὑβρίζει,
καὶ τὲς ὁμοδούλους μαστιγοῖ, ἀποτιεξόμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα
ἔξεσιν, ἄχρις ἂν ἢ ἐς νορνιδίου τι ἐμπεσων. ἢ ἐπιτάλφιος ἐπιθυμη-
σας, ἢ κολαξι παραδὲς ἑαυτὸν ὀμνύσιν. ἢ σιμοσφότερον μὲν Νιρέως
εἶναι αὐτὸν, εὐγενέστερον δὲ τᾶ Κέκροπος. ἢ Κύδιππ. συνετώτερον δὲ τᾶ
Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσου ἐγκαίδεκα. ἐν ἀκαρεῖ τᾶ
χρόνω ἀβλιος ἐκχὴρ τὰ καὶ ὀλίγον ἐκ πολλῶν ἐπιορκίων, καὶ ἁρπαγῶν,
καὶ πανουργιῶν συνειλεγμένα.

7. ΕΡΜ. Αὐτά πως σχεδὸν ᾖς τὰ γιγνόμενα. Ὁπόταν δὲ ἂν
αὐτὸπνς βαδίζ ς, πῶς ἂν τυφλὸς ὢν εὑρήκεις τὴν ὁδόν; Η πῶς
διαγινώσκεις, ἐφ' ᾗς ἀν σε ὁ Ζεὺς ἀποστείλῃ, κρίνας εἶναι τᾶ πλουτεῖν
ἀξίως; ΠΛΟΥΤ. Οἶει γὰρ εὑρίσκειν με οἵτινές εἰσι; ΕΡΜ. Μὰ τὸν
Δία ἐ πάνυ. Οὐ γὰρ (d) Ἀριστείδην καλαλιπὼν, Ἰαπονίκην καὶ
Καλλίαν περσεῖς, καὶ πολλοὺς ἄλλους Ἀθηναίων, ἀδὲ ὀλιγου ἀξίους.
Πλὴν ἀλλά τι περσεῖδεις κατατεμφθεις. ΠΛΟΥΤ. Ἄνω καὶ κάτω
πλανόμεναι περιηοῶν, ἄχρις ἂν λαβω τινὶ ἐμπεσεῖν. Ὁ δὲ, ὅτις ἂν
περῶτός μοι περιτύχῃ. ἀπαγαγὼν ἔχει σὲ τὸν (e) Ἑρμῆν, ἐπὶ τᾶ
παραλογᾳ τᾶ κερδέος, προσκυνῶν. ΕΡΜ. Οὐκοῦν ἐξαπατᾷ ὁ Λεύς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθὲς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀριστείδην.] See his story, in your dictionary.

(e) Ἑρμῆν.] He was reckoned the god of gain.

οἰόμενός σε κατὰ τὰ αὐτὰ δοκοῦντα πλουτίζειν, ὅσῳ ἂν οἴεται τοῦ πλουτεῖν ἀξίως; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ 'γαθέ, ὃς γε τυφλὸν ὄντα εἰδὼς ἐπεμπεν ἀναζητήσοντα δυσεύρετον ἄτω (a) χρῆμα, καὶ παρὸ πολλοὺς ἐκλεκτὸς ἐκ τοῦ βίου, ὅπερ ἐδ' ὁ Λυγκεὺς ἂν ἐξεῦρεν ῥᾳδίως. ἀμαυρὸν ἄτω καὶ μικρὸν ὄν. Τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων, ἐν τοῖς πολεσι τὸ πᾶν ἐπικρατοῦντων, ῥᾴδιον ἐς τοὺς τοιούτους ἁμαρτεῖν περιόν. καὶ σαφηνεύομαι πρὸς αὐτόν.

ΕΡΜ. Εἶτα πῶς, ἐπειδὴν καταλίπῃς αὐτὸν, ῥᾳδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὀξυδερκὴς τότε πῶς καὶ ἀβλέπτης γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς Φυγῆς.

8. ΕΡΜ. Ἔτι δή μοι καὶ τόδε ἀπόκρινα· πῶς τυφλὸς ὤν. (εἰρήσεται γάρ) καὶ περατίτης ὠκύπους, καὶ βαρὺς ἐν τοῖν σκελοῖν, τοσούτους ἐφαίνου ἔχοις, ὥστε φάντας ἀποβλέπειν εἰς σὲ, καὶ τυχόντας μὲν εὐθαιμονεῖν οἴεσθαι· εἰ δὲ ἀποτύχοιεν, ἐκ ἀνέχεσθαι ζῶντας; Οἶδα γὰρ τινας ἐκ ὀλίγης αὐτῶν ὄτω σὺ δυσέρωτας ὄντας, ὡς σε καὶ εἰς (b) βαθυκήτεα πόντον φέροντες, ἔβριψαν αὐτὸς, καὶ (b) πετρῶν κατ' ἠλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτι περ ἐδὲ (c) τὴν ἀρχὴν ἐώρας αὐτούς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσειας (εἰ τι ξυνίης σεαυτῷ) κορυδαντιᾶν αὐτούς, ἐρωμένα τοιαῦτα ἐπιμισεῖν ὄντας. ΠΛΟΥΤ. Οἶει γὰρ τοιοῦτον, οἷός εἰμι, ὁρᾶσθαι αὐτοὺς, χωλὸν, ἢ τυφλὸν, ἢ ὅσα ἄλλα μοι περόσεσιν; ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσίς; ΠΛΟΥΤ. Οὐ τυφλοὶ ἆρισε· ἀλλ' ἡ ἀγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς. Ἔτι δὲ καὶ αὐτοὺς, ὡς μὴ πανταπάσιν ἀμορφος εἴην, περεσωσάμην περιθέμενον ἐρασμιώτατον, διάχρυσον καὶ λιθοκόλλητον. καὶ ποικίλα ἐδύς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος, ἐρῶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς τί γέ τις αὐτοῖς ὅλον ἀπογυμνώσας, ἐπεδείξατο μοι, ὅλου ὡς κατεγίνωσκον ἂν αὐτῶν, ἀμβλυώπλους τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνερύσεων καὶ ἀμόρφων σχαγμάτων. ΕΡΜ. Τί δ᾽ ἂν, ὅτι ἐν αὐτῷ ἤδη τῷ πλουτεῖν

(a) χρῆμα.] A good man.

(b) βαθυκήτεα πόντον — et πετρῶν κατ' ἠλιβάτων.] These are poetical expressions, taken out of the following distich of Theognis. *Faber*.

Ἦν (Πενίαν. scil.) δὴ χρὴ φεύγοντα καὶ εἰς βαθυκήτεα πόντον
Ῥίπτειν, καὶ πετρῶν, Κυρνὶ, κατ' ἠλιβάτων.

See the same, in Plut. περὶ Στοιν. ἐναν.

(c) τὴν ἀρχὴν.] Put adverbially, and signifies "à principio," or, "ante omnia. *Steph*.

γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιθέμενοι, ἔτι ἐξαπατῶνται; Καὶ ἢν τις ἀφαιρῆται αὐτὸ, ἆττον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον (a) προοιντο. Οὐ γὰρ δὴ τότε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχρισμά ἐστιν, ἐνδοθεν τὰ πάντα ὁρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ περὶ τούτου μοι συναγωνίζεται. ΕΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδάν τις ἐν ψυχῇ τὸ πρῶτον ἀκαπέλαστος τὴν θύραν εἰσδέχηται με, συμπαρεισέρχεται μετ' ἐμοῦ λαθών ἡ τύφος, καὶ ἡ ἄνοια, καὶ ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ ὕβρις, καὶ ἀπάτη καὶ ἄλλα ἄττα μύρια. Ὑπὸ δὴ τούτων ἁπάντων κατακληθεὶς τὴν ψυχὴν, θαυμάζει τε τὰ ὰ θαυμαστὰ, καὶ ὀργίζεται τῶν φευκτῶν, (b) κἀμὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε, δορυφορούμενον ὑπ' αὐτῶν· καὶ πάντα πρότερον φαίοι ἄν, ἢ ἐμὲ προσέσθαι ὑπομείνειεν ἄν.

9. ἙΡΜ. Ὡς δὲ λεῖος εἶ, ὦ Πλοῦτε, καὶ ὀλισθηρὸς, καὶ δυσκράτητος καὶ διαφευκτικὸς, εὐθυμίαν ἀντιλαβὼν παρεχόμενος βεβαίαν· ἀλλ' αὐτὸς ἐγχείλει, ἢ οἱ ὧδεις διὰ τῶν δακτύλων ὀλισθήσεις, ἐκοίδα πως; Ἢ πεινῶν ἐμπαλιν ἰέναθης τε, καὶ εὐλαβῆς, καὶ μυρία τὰ ἀγώνισμα ἐκπεδυκὼς ἐξ ἁπάντων τὸ σῶμα ἔχωσα, ὡς πλησιάσαντας εὐθὺς ἐχεσθαι, καὶ μὴ ἔχειν ῥᾳδίως ἀπολυθῆναι.—Ἀλλὰ μεταξὺ ἤδη φλυαροῦντας ἡμᾶς πρᾶγμα ἀ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ΕΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα, ὅπερ ἐδεῖ μάλιστα. ΠΛΟΥΤ. Θάρρει τότε γε ἕνεκα· ἐν τῇ γῇ αὐτὸν καταλείπων (c) ἀνέρχομαι πας' ὑμᾶς. ἐπισκήψας ἕνδον μεῖναι ἐπικλείσαντα τὴν θύραν, ἀνοίγειν δὲ μηδενὶ, ἢν μὴ ἐμὲ ἀκούσῃ βοήσαντος. ΕΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς. Καί μοι ἔπι ἐχόμενος τοῦ χλωνυδος ἄχρις ἂν περὶς τὴν ἐσχατιὰν ἀφίκωμαι. ΠΛΟΥΤ. Εὖ ποιεῖς ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἤν γε ἀπολίπῃς με, (d) Ὑπερ-

(a) προοιντο.] The third person plural of the second aorist of the middle voice, from προΐημι, "projicio," poëticè pro προέιντο. The second aorist, from προΐημι, is πρόην; thence is the second aorist of the middle voice, προέμην; imperat. πρόεσο; optat. προείμαν, whose third person plural is πρόειντο, not to be found in lexicons.

(b) κἀμὲ τέθηπε.] Translated, "et me stupet;" in which, *me* is the accusative case. So Virgil:

"Pars stupet innuptæ donum exitiale Minervæ."

In which sense *stupeo* signifies, to admire-to astonishment."

(c) ἀνέρχομαι.] The *MS.* hath ἀεὶ before ἀνέρχομαι. *Faber.*

(d) Ὑπερδόλος ἢ Κλεινι.] Some scoundrels. See Aristoph. in Pace. *Faber.*

δόλῳ τάχα ἢ Κλέωνι ἐμπεσοῦμαι περινοστῶν. Ἀλλὰ τίς ὁ ψόφος ἔτός ἐστι, καθάπερ σιδήρᾳ πρὸς λίθον; ΕΡΜ. Ὁ Τίμων ἴστοσι σκάπτει σηλιτίον, ὀρυσσων καὶ ὑπόλιθον γήδιον.—Παπαί· καὶ ἡ Πενία παρεστι, καὶ ὁ Πόνος ἐκεῖνος καὶ ἡ Καρτερία, καὶ ἡ Σοφία. καὶ ἡ Ἀνδρία, καὶ ὁ τοιῶτος ὄχλος τῶν ὑπὸ τῷ Λιωῖ τατιομένων ἁπάντων, σολὺ ἀμεινους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἂν ἐκ ἀπαλλαττόμεσθα, ὦ Ἑρμῆ, τὴν ταχίστην; Οὐ γὰρ ἄν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικάτῃ στρατοπέδῃ περιεσχημένον. ΕΡΜ. Ἀλλως ἔδοξε τῷ Διΐ. Μὴ ἀποδειλιῶμεν ἓν.

10. ΠΕΝΙΑ. Ποῖ τῶτον ἀπάγεις. ὦ Ἀργειφόντα, χειραγωγῶν; ΕΡΜ Ἐπὶ τυτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τῶ Διός. ΠΕΝ. Νῦν ὁ Πλῶτος ἐπὶ Τίμωνα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παρελαβῶσα, τθλοισι παραδῶσα τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλῷ ἄξιον ἀπέδειξα; Οὐτος ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ, καὶ εὐκδίκητος, ὡσθ' ὁ μόνον εἶδος εἶχον, ἀφωμοιῶσθε με, ἀκριδῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵν' αὖθις ὁ Πλῶτος παρελαδὼν αὐτὸν Ὕβρει καὶ Τύφῳ ἐγχειρίσας, (ὁμοιον τῶ πάλαι) μαλθακὸν, καὶ ἀγενῆ. καὶ ἀνόητον ἀποφήνας, ἀποδῶ πάλιν ἐμοὶ (a) ῥάκος ἤδη γεγενημένον; ΕΡΜ. Ἔδοξε ταῦτα, ὦ Πενία, τῶ Διΐ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολυθειτέ μοι. Οὗτος δὲ τάχα ἔσεται. οἷαν μεθ' ὅσων ἀπολιψει. ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνὼν, ὑγιεινὸς μὲν τὸ σῶμα, ἐῤῥωμένῳ δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν. καὶ (b) πρὸς αὐτὸν ἀποδλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστι, ἀλλότρια ὑπολαμδάνων. ΕΡΜ. Ἀπερχονται· ἡμεῖς δὲ προσιωμεν αὐτῷ.

11. Τίνες ἐστὶ ὦ κατάρατοι; Ἤ τι βυλόμενοι δεῦρο ἥκετε. ἀνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; Ἀλλ' ἐ χαίροντες ἀπιτε μιαροὶ πάντες ὅλιες ἐγὼ γὰρ ὑμᾶς αὐτικα μάλα βάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρίψω. ΕΡΜ. Μηδαμῶς ὦ Τίμων, μὴ βάλης· ἐ γὰρ ἀνδράπεσι ὄντας βαλεῖς. Ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, ἑτος δὲ ὁ Πλῶτος. Ἔπεμψε δὲ ὁ Ζεὺς, ἐπακόσας τῶν εὐχῶν. Ὥστε ἀγαθῆ τύχῃ δέχε τὸν ὄλδον. ἀποσὰς τῶν σπων. ΤΙΜ Καὶ ὑμεῖς οἰμωξεσθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατὲ. Πάντας γὰρ

(a) *ῥάκος.*] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber.*

(b) *πρὸς αὐτὸν ἀποδλέπων.*] "Looking toward himself." That is, seeking his happiness in nothing but himself.

——Nec te quæsiveris extra. *Persius.*

ἅμα κ᾽ Θεὸς κ᾽ ἀνδρώπους μισῶ. Τυτονὶ δὲ τὸν τυφλὸν, ὅσις ἂν ᾖ, κ᾽ ἐπιτρέψειν μοι δοκῶ τῇ δικέλλῃ. ΠΛΟΥΤ. Ἀτιώμεν, ὦ Ἑρμῆ, πρὸς τὸ Διός, (μελαγχολᾷν γάρ ὁ ἀνθρωπ@ ὃ μετρίως μοι δοκεῖ), μή τι κακὸν ἀπέλῃ προσλαβών. ΕΡΜ. (a) Μηδὲν σκαιὸν, ὦ Τίμων· ἀλλὰ τὸ πᾶν τοῦτο ἀγρῖον κ᾽ τραχὺ καταβαλών, πρότεινας τὼ χεῖρε, λάμβανε τὴν ἀγαθὴν τυχην, κ᾽ πλοῦτει πάλιν, κ᾽ ἴσθι Ἀθηναίων (b) τὰ πρῶτα, κ᾽ ὑπεροράσεις τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλοῦτος ἡ δικέλλα· τὰ δ᾽ ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοντος. ΕΡΜ. Οὕτως, ὦ τᾶν, ἀπάνθρωπ@; Τὸν δὲ Φίρω Διΐ μῦθον ἀπηνέα τε κρατερόν τε; Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ᾽ αὐτῶν δεινὰ πεπονθότα, μισοθέων δὲ μηδαμῶς, ἅτινα ἐπιμεμελημένων σῶν τῶν Θεῶν. ΤΙΜ. Ἀλλά σοί μέν, ὦ Ἑρμῆ κ᾽ τῷ Διΐ πλεῖστη χάρις τῆς ἐπιμελείας, τυτονὶ δὲ τὸν Πλέτων᾽ οὐκ ἂν λάβοιμι. ΕΡΜ. Τί δή; ΤΙΜ. Ὅτι κ᾽ πάλαι μυρίων κακῶν μοι αἴτιος ἦτος κατέστη, κἀλαξί τε παρῳδὸς, κ᾽ ἑτιοδόλος ἐπαγαγών, κ᾽ μέτος ἐπεγείρας. κ᾽ ἡδυπαθείας διαφθείρας. κ᾽ ἐπίφθονον ἀποφήνας, τέλος δὲ, ὥρων καλλιτῶν, ἅτως ἀπίστως, κ᾽ προδοτικῶς. Ἡ βελτίστη δὲ Πενία πόνοις μετοὶς ἀνδρικωτάτοις καταγυμνάσασα, κ᾽ (c) μετ᾽ ἀληθείας κ᾽ παῤῥησίας πρόσομιλοῦσα, τά τε ἀναγκαῖα κάμοντι παρῆιχε, κ᾽ (c) τῶν πολλῶν

(a) Μηδὲν σκαιὸν.] "Nihil sinistrum;" that is (as we are wont to say in English), "Nothing unlucky," i. e. "rashly "violent," good Timon.

(b) τὰ πρῶτα.] "Interdum verò dicitur aliquis esse τὰ "πρῶτα, i. e. *princeps*." *Steph.*

(c) μετ᾽ ἀληθείας κ᾽ παῤῥησίας.] "With truth and freedom." That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, page 146, line 22. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies "vulgus," but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified "vulgaria."

ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τῇ βίᾳ, ἢ δείξασα ὁσις ἦν ὁ πλοῦτος ὁ ἐμός, ὃν ὅτε κόλαξ θωπεύων, ὅτε συκοφάντης φοβῶν, ἢ δῆμος παροξυνθείς, ἐκ ἐκκλησιασικῆς ψηφοφορήσας, ἢ τυραννος ἐπιζημιώσας, ἀφελέσθαι δύναιτ' ἄν. Ἐρέωμένου τοιγαροῦν ὑπὸ τῶν πόνων, τέτονί τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενον, ἐδὲν ὀρῶν τῶν ἐν ἄσει κακῶν, ἱκανὰ ἢ διαρκῆ ἔχω τὰ ἄλφιτα παρὰ τῆς δικέλλης. Ὥσε παλίνδρομος ἄπιθι, ὦ Ἑρμῆ, τὸν Πλοῦτον ἀπαγαγὼν τῷ Διΐ. Ἐμοὶ δὲ τοῦτο ἱκανὸν ἢν πάντας ἀνθρώπες (a) ἥδηδον οἰμώζειν ποιῆσαι. ΕΡΜ. Μηδαμῶς,

(a) ἥδηδον.] Stephanus says that ἥδηδον is taken in the same manner as "viritim," in Latin; that is, that it signifies καθ' ἥδωντας (as is said κατ' ἄνδρας) "per totam pubem," or, "complectendo totam pubem," and, then, he quotes these words of Herodotus: Συβάριος γὰρ ἁλοῦσης Μιλήσιοι πάντες ἥδηδον ἀπεξυράντο τὰς κεφαλάς. Now, as, κατ' ἄνδρας signifies "viritim," "or, "per singulos viros," καθ' ἥδωντας, too, being a parallel expression, must, strictly, signify "per singulos "puberes, sive pubescentes." And, as καθ' ἥδωντας, thus taken, is laid down as strictly explanative of ἥδηδον, therefore, ἥδηδον, too, must signify "per singulos puberes." But yet, after all, this cannot be either Herodotus's, or Lucian's meaning: for how could "all the Milesians" cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could "all men" bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though ἥδηδον, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, Timon could not, possibly, mean less, no more than "all the Milesians could be shorn, "youth by youth."

Stephanus, indeed, says (but without insisting much upon it) that ἥδηδον is taken in the same manner as the adverb πανδημεί, which signifies "universum populum complecten-"do," or "in universum."—I know no reason why Erasmus "should render it, ab ineunte ætate."

ὦ 'γαθὲ, ἐ γὰρ πάντες εἰσὶν (a) ἐπιτήδειοι πρὸς οἰμώγην, ἀλλ' ἴα τὰ ὀργίλα ταῦτα. κ) μειρακιοῦσι, τῇ τὸ Πλέτον παράλαβε· (b) ἅτε ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῆ Διός.

12. ΠΛΟΥΤ. Κέλει, ὦ Τίμων, δικαιολογήσεσθαι πρός σε, ἢ καλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀνέξομαι γάρ σε ὀλίγα λέγοντα, δι' τὸν Ἑρμῆν τουτονί. ΠΛΟΥΤ. Ἐγχεῖν μέντοι ἴσως (c) κ) μακρὰ εἰπεῖν, ἵνα πολλὰ ὑπό σε καθηγορηθέντα· ὅμως δὲ ὅρα, εἴ τι σε, ὡς φῄς, ἠδίκηται, ὃ τῶν μὲν ἠδίκων ἁπάντων αἴτιός σοι κατέστην. κ) τιμῆς, κ) προεδρίας, κ) στεφάνων κ) τῆς ἄλλης τρυφῆς· Περιβόλεπλος δέ τοι κ) ἀοίδιμος δι' ἐμὲ ἦσθα, κ) περισπέδασος. Εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἠδίκησαι τᾶτο ὑπό σκ. διότι με ἵνα (d) ὑπέβαλλες ἀνδράσι καταμάτοις, ἵπαινδοι. κ) κατωγοπτεύσει, κ) πάντα τρόπον ἐπιβουλεύσει μοι. Καὶ τό γε τελευταῖον ἐρῆσθε, ὡς προδεδωκώς σε· 15 τὰ κάκιστον δὲ αὐτὸ; ἐγκαλίσαιμί σοι φάντα τρίτον. ἀπελαυθῆς ὑπὸ σῦ, κ) ἐπὶ κεφαλὴν ἐξωσθῆς τῆς οἰκίας. Τοιγαροῦν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν (e) ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. Ὡς μάρτυς ὁ Ἑρμῆς ἑτοσί, ὡς ἱκέτευον τὸν Δία (f) μηδ' ἧκειν παρά σε, ἵνα δυσμενῶς μοι προσενηνεγμένον. ΕΡΜ. 20 Ἀλλὰ νῦν ὁρᾷς, ὦ Πλέτε, οἷ ἦλθεν γεγένηνται; Ὡς θαρρῶν ξυνδιάτριβε αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμοὶ σαντί σοι.

13. ΤΙΜ. Πειστέον, ὦ Ἑρμῆ, κ) αὖθις πλαστητέον. Τί γὰρ ἂν κ) πάθοι τις, ἀπίτων εἰ Θεοὶ βαίζοιντο; Πλὴν ὅρα γε, εἰς οἷα με πρᾶγ- 25 ματα ἐμβαλεῖς τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονίσατα διάγων, χρυσὸν ἄφνω τοσοῦτοι λήψομαι, (g) ἐδὲν ἀδικήσας, κ) τοσαύτας φροντίδας ἀναδέξομαι. ΕΡΜ. Ὑπόσηθι, ὦ Τίμων, δι' ἐμέ, κ) εἰ

(a) ἐπιτήδειοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) ἅτε ἀπόβλητά.

Οὔ τοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικυδέα δῶρα. *Hom.*

(c) κ) μακρὰ] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἡ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηδ'.] The MS. hath it better μήκετ'. *Faber.*

(g) ἐδὲν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again inriched.

χαλεπὸν τοῦτο καὶ ἐκ οἰζυρὸν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαῤῥαγῶσιν ὑπὸ τῆ φθόνῳ· ἐγὼ δὲ (a) ὑπερ τὴν Αἰτνην, ἐς τὸν ἑρανὸν ἀναπήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ ἱερεσίᾳ τῶν πτερῶν. Σὺ δὲ αὐτὸ περίμενε· ἀναπέμψω γάρ σοι τὸν Θησαυρὸν ἀπελθὼν μᾶλλον δὲ σαῖς. Σὲ φημι, Θησαυρὲ χρυσᾶ, ὑπάκουσον Τίμωνι τάχα, καὶ πάρασχε σαυτὸν ἀνελέσθαι. Σκάπτε, ὦ Τίμων. (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσήσομαι.

14. ΤΙΜ. Ἄγε δὴ, ὦ δίκελλα· νῦν μοι ἐτοίμασον σαυτὴν, καὶ μὴ κάμῃς ἐκ τε βάθης τὸν Θησαυρὸν ἐς τὲμφανὲς προκαλεμένη — Ὦ Ζεῦ τεράστε, καὶ φίλοι (d) Κορύβαντες, καὶ Ἐρμῆ κερδῶε, ὠθεῦ

(a) *ὑπερ τὴν Αἰτνην*] He returns to Heaven, by the way of Ætna, because Jupiter had ordered him to bring up the *Cyclopes* from thence, to mend his thunderbolts. See above, paragraph five, at the end.

(b) *βαθείας καλαφέρων.*] Erasmus has rendered *βαθείας*, "altius," I know not why; nor do I know any such adverb as *βαθειας*; *βαθέως* being the only immediate one from *βαθὺς*. I must own, I know not what sort of a word *βαθειας* is; and, therefore, cannot help thinking that Lucian wrote it *βαθέως*.—*Καλαφέρων* is, here, the same as *κάτω θέρων*, "deorsum impingens; as appears, from Stephanus's account of the verb *καταθέρω*.

(c) *ὑποσήσομαι.*] Thomas Magister (according to Stephanus) takes *ὑποσήσομαι*, in this place, to be the same as *ὑποχωρήσω*, signifying, "clam discedam." But, I think, he should, at the same time, have shown us how the dative *ὑμῖν* can signify, "a vobis."—He, otherwise, interprets the verb *ὑφισαμαι*, by *κρυφίως ἵσαμαι*, which would make tolerable sense, here, by Plutus's saying, "I will stand by you, so as to be invisible;" I say, this would be tolerable sense, did not Plutus tell Timon, in the word *ἀπελθὼν*, just above, that he would go off; which he could not well do, and stand privately by, at the same time. for these reasons I cannot but conclude that Lucian wrote it *ὑμῶν ἀποσήσομαι*, "a vobis digrediar," agreeably to *ἀπελθὼν*, above. And thus doth the other translation, by Erasmus, render it; so that, most probably, Erasmus found the text, *ὑμῶν ἀποσήσομαι*.

(d) *Κορύβαντες.*] These priests of Rhea were enthusiasts, who, at their solemnities, danced in armour, and, with the

χρυσίον τοσοῦτον; Ἦπου ὄναρ ταῦτά ἐστι; Δέδια γᾶν, μὴ ἄνθρακας εὕρω ἀνεγρόμενος. Ἀλλὰ μὴν χρυσίον ἐστιν ἐπίσημον, ὑπερυθρον, βαρύ, καὶ τὴν ὀρόσοψιν (a) ὑπερήδιστον. Ὦ χρυσὲ, δεξίωμα κάλλιστον βροτοῖς. "(b) Αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκλως" καὶ μεθ' ἡμέραν. Ἐλθὲ, ὦ φίλτατε, καὶ ἐρασμιώταλε. Νῦν πείθομαί γε καὶ Δία ποτὲ γενέσθαι (c) χρυσόν. Τίς γὰρ ἂν παρθένος ἀναπεπλαμένοις τοῖς κολποῖς ὑποδέξαιτο ἅτω καλὸν ἐρασὴν διὰ τὸ τέγγες καταῤῥέοντας; Ὦ Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς ἀδὲν ἄρα ἦτε πρὸς Τίμωνα, καὶ τὸν Τίμωνος πλοῦτον· ᾧ γε ἀδὲ βασιλεὺς ὁ Περσῶν ἰσοῖ. Ὦ δίκελλα, καὶ φιλτάτε διφθέρα, ὑμᾶς μὲν τῷ (d) Πανὶ τούτῳ ἀναθεῖναι καλόν. Αὐτὸς δὲ ἤδη πᾶσαν περιάμενος τὴν ἐσχατιὰν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, ὦ Κορύβαντες; and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) *ὑπερήδιστον.*] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of *ὑπερήδιστον*; which omission a tolerable miser would never pardon.

(b) *Αἰθόμενον*, &c.] These words are taken from the first Ode of Pindar, which begins thus:

Ἄριστον μὲν ὕδωρ· ὁ δὲ
Χρυσὸς, αἰθόμενον πῦρ
Ἅτε διαπρέπει νυ-
κτὶ, μεγάνορος ἐξοχα πλούτου.

In the version thus:

Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excellit no-
ctu superbificas supra divitias.

(c) *χρυσόν.*] As when he courted Danaë.

(d) *Πανὶ τούτῳ.*] "To Pan here." It is supposed that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μόνῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανὼν ἕξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξίαν πρὸς ἅπαντας, καὶ ἀγνωσίαν, καὶ ὑπερψίαν. Φίλος δὲ, ἢ ξένῳ, ἢ ἑταίρῳ, ἢ (b) ἑλέου βωμὸς, ὕθλῳ πολύς· καὶ τὸ οἰκτεῖραι δακρύοντα, ἢ ἐπικεκλῆσθαι δεομένῳ, παρανομία, καὶ κατάλυσις τῶν ἐθῶν. Μονήρης δὲ ἡ διαιτα, καθάπερ τοῖς λύκοις, καὶ φίλῳ εἰς Τίμωνα· οἱ δὲ ἄλλοι πάντες, ἐχθροί, καὶ ἐπίβουλοι, καὶ τὸ προσομιλῆσαί τινι αὐτῶν, μίασμα. Καὶ εἴ τινα ἴδω μόνον, ἀποφρὰς ἡ ἡμέρα. Καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν, καὶ (c) μήτε κήρυκα δεχώμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώμεθα, (d) ἡ ἐρημία δὲ ὁρῷ ἕως πρὸς αὐτές. Φυλίται δὲ, καὶ Φράτορες, καὶ δημόται, καὶ ἡ πατρὶς αὐτὴ, ψυχρὰ, καὶ ἀνωφελῆ ἀνόμαλα, καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλουτείτω δὲ Τίμων μόνῳ, καὶ ὑπερορᾶτω ἁπάντων, καὶ τρυφάτω μόνῳ καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος. Καὶ θεοῖς ξυνίτω, καὶ (e) εὐαχείτω, μόνῳ ἑαυτῷ γείτων καὶ ὁμορῷ, ἑκατείων (f) τῶν ἄλλων. Καὶ ἅπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἢν δέῃ ἀποθανεῖν, ἢ αὐτῷ (g) στέφανον

(a) καὶ τάφον.] "As a sepulchre also;" that is, "as well as "he, before, had it for a house."

(b) ἑλέου βωμὸς.] Altars, among the heathen, were places of protection to such as fled to them.

—— *Hæc Ara tuebitur omnes.* Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain in a constant state of war, with mankind: for peace was usually made, among the Grecians, by sending the κήρυκες, or heralds, to propose it, and by making libations to the Gods, that they might ratify it. See *Il.* iii.

(d) ἡ ἐρημία.] He would have a whole desert between him and mankind; so that the bounds should not be any thing so thin as a wall, an hedge, or the like.

(e) εὐαχείτω.] Lege εὐαχείσθω. Nam εὐαχέω significat "aliquem convivio accipere," εὐᾱχεῖσθαι autem, "epulari." Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case. Faber is also at a loss about it, but conjectures that ἑκατείων τῶν ἄλλων should be ἕκας ὢν τῶν ἄλλων; which may be true.

(g) στέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of laurel, palm, parsley, and, upon some occasions, of gold, were the rewards of such as conquered at the games, or served their country, in peace, or war. *Potter.*

ἐπενεγκεῖν· ἢ ὄνομα μὲν ἔσω· ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἤδισον. Τῷ τρόπῳ δὲ γνωρίσματα, δυσκολία, ἢ τραχύτης, ἢ σκαιότης, ἢ ὀργή, ἢ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, ἢ σῶσαι ἱκετεύοντα, πιεῖν ἢ ἐλαίῳ κατασβεννύναι. Καὶ ἤν τινα τῷ χειμαῤῥοῦντι ὁ ποταμὸς παραφέρῃ, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνίλαβέσθαι δέηται, ὠθεῖν ἢ τὸν ἐπὶ κεφαλὴν (a) πίπτοντα, ὡς μηδὲ ἀνακύψαι δυνηθείη· ἕτω γὰρ ἂν τὴν ἴσην ἀπολαβοίεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their σήλαι, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, ἢ στεφάνοισι τὰς λίθους.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀποῤῥήξας, ψυχὴν βαρυδαίμονα κεῖμαι.
Τὸν ὄνομα δ' ἐ σύσοισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) πίπτοντα.] Faber has it, βαπτίζοντα. I think he justly finds fault with πίπτοντα, because the man in the water cannot well be said "to fall." But, is not βαπτίζοντα applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink "himself" into the water. It might, however, make sense, if referred to με, which is understood, before ὠθεῖν; so that Timon might be the person understood to be βαπτίζοντα, "sinking the other," into the water.

(b) Εἰσηγήσατο.] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitísne, or, Jubeatísne, Quirites?"

σατο τὸν νόμον Τ. (a) Ἐχεκρατίδε Κολυτιεύς.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην ἅπασι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλαστῶ, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τοῦτο; Φεῦ τὰ τάχιστα· παντταχόθεν συνθέσει, κεκονιμένοι καὶ πενυσιῶντες, ἐκ οἴδα, ὄθεν ὀσφραινόμενοι τῆς χρυσίου. Πότερον ἓν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτὸς τοῖς λίθοις, (c) ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τόγε τοσοῦτον παρανομήσομεν, εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀνιῶντο παροξόμενοι; Τοῦτο οἶμαι καὶ ἄμεινον· ὥστε δεχώμεθα ἤδη αὐτούς, ὑποσώντες. Φέρε, ἰδών, τίς ὁ πρῶτος αὐτῶν ἔτος ἐστί; Γναθωνίδης ὁ κόλαξ, ὁ πρώην (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθος ὅλος παρ' ἐμοὶ πολλάκις ἐμεμεκώς. Ἀλλ' εὖγε ἐποίησεν ἀφικόμενος· οἰμώξεται γὰρ περὶ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς ἐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ Θεοί; Χαῖρε Τίμων εὐμορφότατε, καὶ ἥδισε, καὶ συμποτικώτατε. ΤΙΜ. Νὴ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἁπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκώμμων σύ γε. Ἀλλὰ σὲ τὸ συμπόσιον; Ὡς καινόν τί σοι ἅρμα τῶν (e) νεοδιδάκτων διθυράμβων ἥκω

(a) Ἐχεκρατίδε.] "Ἐχεκρατίδης lege Ἐχεκρατίδε. *Faber.*" So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] "Decretum concionis confirmavit." *Steph.*

(c) ἐξ ὑπερδεξίων.] Ὑπερδέξιος (τόπῳ being understood) signifies a "place, where one stands so much higher than "another, that he may lift his right-hand over him, so as to give him the heavier blow." And ὑπερδέξια, ων, neut. plur. (χώρια being understood) signifies "places of such advantage, as that persons may, from them, lift their right-hands over those below them." See *Steph.*

(d) ἔρανον.] Ἔρανος, from ἐράω, *amo*, properly signifies "an "entertainment, where every one contributes his part of the "expense, or his club." And, hence, it hath been used to signify "a contribution, or part of a contribution, to relieve a person in want." See *Steph.*

(e) νεοδιδάκτων διθυράμβων.] "*Dithyrambics*" (which were songs in praise of Bacchus) "lately taught," that is, lately

κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖά γε ἄσῃ μάλα περιπαθῶς (a) ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο; Παίεις, ὦ Τίμων; Μαρτύρομαι, ὦ Ἡράκλεις· ἰὼ, ἰὼ· προκαλοῦμαί σε τραύματος εἰς Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνῃς, φόνῃ τάχα προκεκλήσῃ με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύγε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιτάσας τὸ χρυσίον· δεινὸς γὰρ ἰσχαιμὸν ἐσι τὸ φάρμακον. ΤΙΜ. Ἔτι μένεις; ΓΝΑΘ. Ἀπειμι· σὺ δὲ ἀ χαιρήσεις, ὅτω σκαιὸς ἐκ χρηστὸς γενόμενος.

16. Τίς δ' τός ἐσιν ὁ προσιών, ὁ ἀναφαλαντίας; Φιλιάδης κολάκων ἀπάντων ὁ (b) βδελυρώτατος. Οὗτος δὲ παρ' ἐμοῦ ἀγρὸν ὅλον λαβών, ᾗ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθόν, τὸ ἐπαίνου, ὁπότε ἀσαντά μι, πάντων σιωπώντων, μόνος ὑπερεπήνεσεν, ἑπομοσάμενος ἀδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρώην εἶδέ με, ᾗ προσῆλθον ἐπικουρίας δεόμενος, πλουσίως ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὦ τῆς ἀναισχυντίας. Νῦν Τίμωνα γνωρίζετε; Νῦν Γναθωνίδη; Φίλος ᾗ συμπότης; Τοιγαροῦν δίκαια πέπονθεν ὑπὸ ἀχάριτος ὤν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, ᾗ ξυνέβησοι, ᾗ δημόται, ὁμως

"published." The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, κωμῳδοδιδάσκαλοι, τραγῳδοδιδάσκαλοι, διθυραμβοδιδάσκαλοι. Horace uses the same manner of expression:

Vel qui Prætextas, vel qui docuere *Togatas.*

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικέλλῃ.] Quod Latinè dicitur, "canare, vel saltare, "ad tibiam, ad citharam," id Græcè est, ᾄδειν, vel ὀρχεισθαι, ὑπὸ τοῖς αὐλοις, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." *Faber.*

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδελυρώτατος.] Βδελυρὸς (à βδέω, "flatum ventris "emitto") *impurus*, or *spurcus*; "a dirty fellow, who does "not matter doing the filthiest things, before people's faces." And, hence, the word hath signified, "quite impudent," or "brazen." *Steph.*

(c) προῖκα.] The accusative case singular of προῖξ—ῖκος, "dos à patre data filiæ." *Steph.*

μετριάζομεν, ὡς μὴ ἐπιτηδᾶν δοκῶμεν. Χαῖρε, ὦ δέσποτα· καὶ ὅπως τὰς μιαρὰς τάττε κόλακας φυλάξῃ, τὰς ἐπὶ τῆς τραπέζης μόνον. τὰ ἄλλα δὲ κορύκων ἐδὲν διαφέροντας. Οὐκέτι πιστεύω τῶν νῦν ἀδεκί. Πάντες ἀχάριστοι καὶ πονηροί. Ἐγὼ δὲ τέλαντόν σοι κομίζων, ὡς ἔχοις παρὸς τὰ καλεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα ὡς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. Ἥκω τοιγαρῦν ταῦτά σε νυθετήσων· καίτοι σύ γε ἴστω σοφὸς ὢν, ἐδὲν ἴσως δύσῃ τῶν παρ' ἐμοῦ λόγων, ὃς καὶ τῷ Νέστορι τὸ δέον παραινέσειας ἄν. ΤΙΜ. Ἔσαι ταῦτα, ὦ Φιλιάδη. Πλὴν ἀλλὰ παρόσιθι, ὡς καὶ σὲ φιλοτρονήσομαι τῇ δικαίλλῃ. ΘΙΛ. Ἄνθρωποι, κατέαγα τὴν κρανίαν ὑπὸ τῦ ἀχαρίστα, διότι τὰ συμφέροντα ἐνυδέτην αὐτόν.

17. ΤΙΜ. Ἰδὲ, τρίτ@· ἔτ@· ὁ ἥπτωρ Δημέας παρσέρχεται, Ψήφισμα ἔχων ἐν τῇ δεξιᾷ. καὶ συγγένης ἡμέτερος εἶναι λέγων. Οὗτ@· ἑκκαίδεκα παρ' ἑμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει. (καταδεδίκασται γάρ, καὶ ἐδίδοτο, ἐκ ἀποδιδόης,) κἀγὼ ἱλάσας ἐλυσάμην αὐτὸν ἐπιδὴ ταχέως ἔλαχε τῇ (a) Ἐρεχθηΐδι φυλῇ διανέμειν τὸ (b) θεωρικὸν, κἀγὼ παρσῆλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφη γνωρίζειν πολίτην ὄντα μι. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελ@· τὲ γένος, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ σρόβλημα τῆς Ἑλλάδ@·. Καὶ μὴν πάλαι σε ὁ δῆμ@· ξυνειλεγμέν@·, καὶ αἱ (c) βυλαὶ ἀμφότεραι περιμένυσι.

(a) Ἐρεχθηΐδι.] Lege Αἰγηΐδι. Quippe Κόλυττος erat δῆμος φυλῆς Αἰγηΐδος, teste Harpocratione. *Faber.*

(b) Θεωρικὸν.] Θεωρικὸν (χρῆμα being understood) signified, "Money paid out of the treasury, for the admission of the "poorer citizens into the theatre." Hence it was used to signify, "Money granted out of the treasury, for the relief of "the poor." See *Potter* and *Steph.*

(c) βυλαὶ ἀμφότεραι.] That is, not only the βυλὴ, or senate of five-hundred, of which I have spoken, in the notes upon Θεῶν Ἐκκλησία, but also the court of Areopagus, which, for its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βυλὴ, the upper senate or court.

This court, held upon the hill of Mars, at Athens, and thence called Areopagus, consisted of fifty judges, was the supreme court of justice, and decided all law disputes, whether concerning property, or injuries done to men in their persons or reputations, or blasphemy against the gods. So wise and upright were the judges of this tribunal, that it hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἄκυρον τὸ ψήφισμα, ὃ ὑπὲρ σπ γέγραφα. "'ΕΠΕΙΔΗ' " Τιμων ὁ 'Εχεκρατίδη Κολυτλεὺς, ἀνὴρ ἀ μόνον καλὸς κἀγαθὸς, " ἀλλὰ κ σοφὸς, ὡς ἐκ ἄλλος ἐν τῇ 'Ελλάδι, παρὰ πάντα χρόνον " διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ κὺξ, κ πάλην, " κ δρόμον ἐν 'Ολυμπίᾳ μιᾶς ἡμέρας, κ (a) τελείῳ ἅρματι, κ δ " συνωρίδι πωλικῇ."—ΤΙΜ. 'Αλλ' ἤδη ἐτεώρησα ἐγὼ πώποτε εἰς 'Ολυμπίαν. ΔΗΜ. Τί ἦν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(a) *τελείῳ ἅρματι.*] Stephanus shews that the Greeks distinguished their horses into the ἄδολοι and the τέλειοι. The ἄδολοι were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἅρμα, from ἁρω, "apto," originally and properly, signifies, not "a chariot," but "a-set-of-horses-joined in "a draught;" which is evident from Stephanus's quotation upon this word. First, from Xenoph. Pæd. η'. ἅρμα λευκὸν χρυσόζυγον, "a set of white horses with golden harnesses;" and, again, from Herodian, "ἅρμα ἑξάπωλον, "a set of six young horses." Besides that, Eustathius, upon Homer's Odyss. xvii. puts it out of all dispute, that ἅρμα properly signifies, "a set of draught-horses."

From these considerations, I think it evident that the word ἅρματι, here, having τελείῳ an epithet, as I have shewn, of full grown horses, joined to it, must signify, "a set-of "horses;" and that τελείῳ ἅρματι must signify "a set-of-full-grown-horses." And this. I think, is further evident from the opposition of the following words, συνωρίδι πωλικῇ ("a pair of πῶλοι, or young horses") to τελείῳ ἅρματι, "a set of full-grown horses," I have rendered ἅρματι by "currus," knowing no word, in the Latin tongue, that signifies, "a set of draught horses," as ἅρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φᾶσι δέ τινες,, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἅρμα, τὸ δὲ πωλικὸν ὀκτώ The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or the πωλικὸν ἅρμα.

πολλὰ προσκεῖσθαι ἄμεινον.—" Καὶ ἠίστευσε δὲ ὑπὲρ τῆς πόλεως
" πέρυσι (a) πρὸς Ἀχαρνέας, ἢ κατέκοψε (b) Πελοποννησίων
" (c) δύο μοίρας." ΤΙΜ. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, οὐδὲ
προεγράφην ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῷ λέ-
γεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες —" Ἔτι δὲ, ἢ
" Ψηφίσματα γράφων, ἢ συμβουλεύων, ἢ στρατηγῶν, οὐ μικρὰ
" ἀφέλησε τὴν πόλιν. Ἐπεὶ τούτοις ἅπασι, ΔΕΔΟΚΤΑΙ τῇ
" βουλῇ, ἢ τῷ δήμῳ, ἢ τῇ Ἡλιαίᾳ (d) κατὰ φυλὰς, ἢ τοῖς δήμοις

(a) πρὸς Ἀχαρνέας] We must not, here, take πρὸς for "contra," but "apud." For Ἀχαρνὴ was a δῆμος, or district of Attica. Therefore, Timon, being an Athenian, must not be supposed to fight against his own countrymen, but against their common enemy, the Peloponnesians, who are supposed to have met him, in that district of Attica, and whom he, therefore, fought, πρὸς, "apud," "among," the Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that memorable war, between the Athenians and Spartans, called the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπλήρωσιν ἄνδρες πεντακόσιοι. *Faber.*

(d) κατὰ φυλὰς.] The Eliæa was a court of justice at Athens, the next in dignity to that of Areopagus, and said to be so called from ἥλιος, *sol*, because it sat under the sun, or in the open air. The number of judges belonging to it were, as Dr. Potter sets forth, sometimes, only fifty, but generally two, or five, hundred.

Now, why this decree should be said to be agreed to by the judges of this court, κατὰ φυλὰς, "by their tribes," is what I cannot well account for; because I know no tribes of Athens, but the ten tribes, into which the people of the city, and those of all Attica, had been divided. Perhaps, as this court of Eliæa often consisted of five hundred judges, it was like the βουλὴ, or senate of Athens, made up of men chosen out of all the tribes, from each an equal number; so that, in this view, the whole court might have confirmed any decree, κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally, was, not κατὰ φυλὰς, but ἢ ταῖς φυλαῖς. which seems to hang well together with the other parts of the sentence, and to be

" ἰδίᾳ, καὶ κοινῇ πᾶσι. χρυσῆν ἀνασῆσαι τὸν Τίμωνα παρὰ τὴν
" Ἀθηνᾶν ἐν τῇ ἀκροπόλει, (a) κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ
" ἀκτῖνας ἐπὶ τῇ κεφαλῇ· καὶ στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις
" ἑπτὰ, καὶ ἀνακηρυχθῆναι τὰς στεφάνους σήμερον (b) Διονυσίοις τρα-

agreeable to reason; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this opinion, because, as Dr. Potter shews, the δῆμοι, mentioned immediately after, were subdivisions of the φυλαὶ being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the βουλὴ: then, of the δῆμος, that is, of the principal δῆμος, that of Athens, the capital: then, of the court of Eliæa, by its tribes: then, of all the δῆμοι, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) κεραυνὸν, &c.] In order to make a Jupiter of him.

(b) Διονυσίοις τραγῳδοῖς] Τραγῳδὸς signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, τραγῳδὸς, the person, should be put for τραγῳδία, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

——————Nam sic
Et Laberî mimos ut pulchra poëmata mirer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the βουλὴ, or senate; or in the assembly of the people; or in the tribe, or δῆμος, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

" γαδοῖς καινοῖς." (ἀχθῆναι γὰρ δ' αὐτὸν δεῖ σήμερον τὰ Διονύσια.)
" Εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχιστεύς, καὶ
" μαθητὴς αὐτῷ ὤν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα
" πάλαι ὁπόσα ἂν ἐθέλοι."—Τοσαῦτα μὲν ἦν σοι τὰ ἀγήρατα.—Ἐγὼ δὲ
(a) σοι καὶ τὸν υἱὸν ἐθελόμεν ἀγαγεῖν παρά σε; Οὐκ ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα. ΤΙΜ. Πᾶς, ὦ Δημέα, ὃς ἐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαμῶ, ἢν διδῷ Θεὸς, ἐς νέωτα· καὶ παιδοποιήσομαι, καὶ τὸ γεννηθησόμενον, ἄρρεν γὰρ ἔσαι, Τίμωνα ἤδη καλῶ. ΤΙΜ. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὦ ἄτος, τηλικαύτην παρ' ἐμὲ πλήγην λαμβάνων. ΔΗΜ. Οἴμοι. Τί τοῦτο; (b) Τυραννὶδι Τίμων ἐπιχειρεῖς, καὶ τύπλεις τὲς ἐλευθέρες, οὐ καθαρῶς ἐλεύθερος, ἐδ' (c) ἀστὸς ὤν; Ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας. ΤΙΜ. Ἀλλ' ἐκ ἐμπέπρησαι, ὦ μιαρὲ, ἡ ἀκρόπολις· ὥστε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλλὰ καὶ πλουτεῖς, τὸν (d) ὀπισθόδομον διορύξας. ΤΙΜ. Οὐ διώρυκλαι ἐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) *σοι.*] Faber thinks *σοι*, here, impertinent, because of *παρά σε.*

(b) *Τυραννίδι.*] *Τυραννὶς* signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) *ἀστὸς.*] The city of Athens was, peculiarly, called *ἄστυ*, and the citizens thereof *ἀστοὶ*. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

(d) *ὀπισθόδομόν.*] At the back of Minerva's temple stood the public treasury, called, from its situation, *ὀπισθόδομος*; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. *Potter.*

Demeas will charge Timon with none but the most capital offences.—*καὶ* before *πλουτεῖς*, in the preceding line, signifies "also;" that is, "You are, also, grown rich, &c. beside (having burned the citadel."

ἄτος· ὅστις ἀτιθασά σου ᾖ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ σάντα τἀ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκοῦν ᾖ ἄλλην λάμυδνε. ΔΗΜ. Οἴμοι τὸ μετάφρενον. ΤΙΜ. Μὴ (a) κέκραχθι· κατοίσω γάρ σοι ᾖ τρίτην· ἐπεὶ ᾖ γελοῖα πάσχειν πάθοιμι, δύο μὲν Λακεδαιμονίων μοίρας κατακόψας ἄνοπλος, ἓν δὲ μιαρὸν ἀνθρώπιον μὴ ἐπιτρίψας. Μάτην γὰρ ὢν εἶην ᾖ νενικηκὼς Ὀλύμπια τοῦτο, ᾖ πάλαι.

18. Ἀλλὰ τί τοῦτο; Οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν; Οὐ μὲν ἔγ ἄλλος. Ἐκπετάσας γοῦν τὸν πώγωνα, ᾖ τὰς ὀρθὰς ἀναβλέπων, ᾖ βρενθυόμενός τι πρὸς αὐτόν, ἔρχεται, (b) τιτανώδης βλέπων, ἀναστοβήμιός τε τὴν ἐπὶ τῷ μετώπῳ κόμην, (c) Αὐτοβορέας τις, ἢ Τρίτων, οἷος ὁ Ζεῦξις ἔγραφεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσαλής,

(a) *κέκραχθι.*] Pro κέκραχε, the third person singular of the perfect tense active, from *κράζω*.

(b) *τιτανῶδες.*] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birthright of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. *Steph.*

(c) *Αὐτοβορέας τις.*] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Αὐτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Αὐτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a *Boreas*," but Αὐτοβορέας, "a very "*Boreas*," or, "*Boreas* himself." And the tendency of the words, οἷος ἔγραφεν ὁ Ζεῦξις, seems to favour this opinion.

(d) *σχῆμα εὐσαλής.*] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

ἢ κόσμιος τὸ θέδισμα, σωφρονικὸς τὴν ἀναβολήν, ἔωδιν ωγρὰ ὅσα περὶ ἀρετῆς διέξιων, ἢ τῶν ἡδυπ χαιρόντων καπηλείων, ἢ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπιδὴ λεσάμενος ἀφικοιτο ἐπὶ τὸ δεῖπνον, ἢ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρα δὲ χαίρει μάλιστα) καθάπερ τὸ Λίθης ὕδωρ ἐκπιὼν, ἐναντιώτατα ἐπιδεικνῦται τοῖς ἐωθινοῖς ἐκείνοις λόγοις, προκαθίζων ὥσπερ Ἰκτῖνος τὰ ὄψα, ἢ τὸν ὀλισθον παραγκωνιζόμενος, (a) καρύκης τὸ γνήσιον κἀπάλεως, κυνηδὸν ἐμφορέμενος, ἐπικεκυφὼς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὑρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τῦ (b) μυττωτοῦ καταλίποι μεμιλημένος ἀεὶ ὡς τὸν ὠλικῶντα ὅλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λαβὼν ὅτι περ (c) λιχνείας ἢ ἀπλήτιας (d) ὄφελος, μέθυσος ἢ παροινῶν, ἐκ ἀρχῆς ὠδὸς ἢ ὀρχηστύος μόνον, ἀλλὰ ἢ λοιδορίας ἢ ὀργῆς πρωτάτη, ἢ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ ἢ μάλιστα περὶ σωφροσύνης, ἢ κοσμιότητος, ἢ ταὐτὰ φησιν, ἤδη ὑπὸ τῦ ἀκράτε πονηρὸν ἔχων, ἢ ὑποτραυλίζων γελοῖος· εἶτα ἔμετος ἐπὶ ἑτέρους, ἢ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τῆ συμποσιε τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ ἢ νήφων, ἐδενί τῶν ἀρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα, ἢ θρασύτητος, ἢ φιλαργυρίας. Ἀλλὰ ἢ κολάκων ἐστὶ τὰ πρῶτα, ἢ ἐπιορκεῖ προχειρότατα, ἢ ἡ (e) γοητεια προηγεῖται, ἢ ἡ ἀναι-

(a) *καρύκης.*] *Λύδιον ἔδεσμα, ἐξ αἵματος καὶ ἄλλων. Hesych.*

(b) *μυττωτοῦ.*] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) *λιχνείας.*] "Gluttony," from λιχνὸς (a λείχω, *lingo*) a lick-platter.

(d) *ὄφελος.*] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) *γοητεια προηγεῖται.*] I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks "behind imposture, which he puts before him, to hide him-"self from the world; but if he should be discovered, he has "impudence close at his side, by the assistance of which, he "shall brazen it out against mankind." Had *γοητεια* and *ἀναισχυντια* been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in impos-"ture, and equalled any one in impudence."

ἐγχυλία παραμαστεῖ καὶ ὅλως πώνοφον (a) τὸ χρῆμα, καὶ πανταχόθεν ἀκριβὲς. καὶ ποικίλως ἐλπελίς· εἰμάξεται τοιγαροῦν ἐκ τῆς μακρᾶν χρηστὸς ὤν. Τί τᾶτο; Παπαῖ. Χρόνιος ἡμῖν Θρασυκλῆς.

ΘΡΑΣ. Οὐκατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τέτοις ἀφίγμαι, (b) ὥσπερ εἰ τὸν πλᾶτὸν σοι τεθεπότες, ἀργυρίῳ, καὶ χρυσίῳ, καὶ δείπνων πολυτελῶν ἐλπιδι συνδεδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι περὶ ἄνδρα, οἷόν σε ἀπλοϊκὸν, καὶ τῶν ὄντων κοινωνικόν. Οἶσθα γὰρ ὡς μείζω μὲν ἐμοὶ δεῖπνον ἱκανὸν, (c) ὄψον δὲ ἥδιον θύμου, ἢ καρδαμου, ἢ. εἰποτε τρυφῶν, ὀλίγον τῶν ἁλῶν· ποτὸν δὲ ἡ (d) Ἐννεάκρουνος· ὁ δὲ τρίβων ἕτος, ἧς βάλει πορφυρίδος ἀμείνων. Τὸ χρυσίον μὲν γὰρ ἧδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σᾷ δὲ αὐτῆς χάριν (e) ἐσάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τᾶτο καὶ ἐπιβουλότατον κλῆμα ὁ πλᾶτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγενημένος. Εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, ἐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλᾶτον ὁρᾶν δυναμένῳ. Μὴ μέντοι ἐς βάθος, ὦ γαθὲ, ἀλλ' ὅσον ἐς βεβᾶνας ἐπεμβὰς ὀλίγου πρὸ τῆς κυμαπώδους γῆς, ἐμὲ ὁρᾶντ· μόνε. Εἰ δὲ μὴ τᾶτο βάλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας· καὶ μηδ' (f) ὁλόλυν αὐτῷ ἀνῆς, διαδιδὺς ἅπασι τοῖς δεομένοις. ὦ μὲν, πέντε δραχμὰς, ὦ δὲ μνᾶν, ᾧ δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι ἐκ ἐμαυτῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἑταίρων τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν πήραν ἐμπλήσας παράσχοις, ἐδὲ ὅλως δύο μεδίμνους χαρᾶσαν Αἰγινητικάς. Ὀλιγαρκὴ δὲ καὶ μέτριον χρὴ εἶναι καὶ τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πήραν ζητεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σε, ὦ Θρασυκλεις. Περὶ γᾶν τῆς πήρας, εἰ δοκεῖ, φέρε σοι

(a) τὸ.] Lege τὶ. *Faber.*

(b) ὥσπερ] Delendum. *Faber.*

(c) ὄψον] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρουνος.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, "concessi," or, "veni," which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὁλόλυν.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήτω κονδύλων, ἐπιμελήσας τῆ δικέλλη. ΘΡΑΣ. (a) Ὦ δημοκρατία, ἢ νόμοι, σαιόμεθα ὑπὸ τὰ καταράτε ἐν ἐλευθέρα τῆ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ γαθὲ Θρασύκλεις; Μῶν (b) παρακέκρουσμαί σε; Καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τίτθρας. Ἀλλὰ τί τοῦτο; Πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος, ἢ Λώχης, ἢ Γνίφων, ὅλως τὸ σύλλεγμα τῶν οἰμωξομένων. Ὥσε τί ἐκ ἐπὶ τὴν σίτρεαν ταύτην ἀνελθών, τὴν μὲν δίκελλαν ὀλίγον ἀναπαύω, σάλαι ἀεπονηκυίαν, αὐτὸς δὲ ὅτι πλεῖστας λίθας ξυμφορήσας, ἐπιχαλαζῶ πόρρωθεν αὐτὰς; ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων, ἄπιθι γάρ. ΤΙΜ. Ἀλλ' ἐκ ἀναιμωτί γε ὑμεῖς, ἀδὲ ἄνευ τραυμάτων.

(a) Ὦ δημοκρατία.] "Is it not hard to suffer thus in a free "state, where no man hath arbitrary power?"

(b) παρακέκρουσμαι.] Put deponently, and signifies, "defraudavi." The metaphor is taken from those who, in weighing out any thing, bear down the scale, in which the commodity is, unknown to the buyer, to make him believe he has his just weight; or from buyers who, when any sort of grain is measured to them, give the vessel a shake, or a kick, unknown to the sellers, to make it hold more. *Steph.*

ΔΙΑΛ. δ'. Δίκη Φωνήεντων.

(a) Ἐπὶ (b) ἄρχοντος (c) Ἀρισάρχε (d) Φαληρέως, (e) Πυανεψιῶνος ἕβδομῃ ἰσαμένης, γεγράφθαι ἔδοξε τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντος.] This manner of expression is usual; as, ἐπ' Ἀλεξάνδρου, "tempore Alexandri; ἐπὶ Κρόνου, "tempore "Saturni." *Steph.*

(b) ἄρχοντος.] Athens was, first, governed by kings. Of these, Ogyges (in whose reign a deluge destroyed all Attica) was the first. History is quite silent as to what passed in Attica, from the time of his reign to that of Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriæ ejus "nominis tributum est." *Justin.*) but called each of their succeeding princes, down to Alcmæon, inclusive, being, in all, thirteen, by the name of ἄρχων. After the time of Alcmæon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmæon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἄρχων, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled βασιλεὺς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called Πολέμαρχος. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called Θεσμοθέται. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) Ἀριστάρχου.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

> Fiet Aristarchus, neque dicet, cur ego amicum
> Offendam in nugis?——

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) Φαληρέως.] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a Φαληρεὺς, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) Πυανεψιῶνος ἕκτῃ φθίνοντος.] Πυανεψιὼν was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τοῦ ἕψειν πύανα, "from boiling pulse, or pease," in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter.*—Whom see, for a full account of the Grecian months. And, for ἕκτῃ φθίνοντος ἰσαμένου, see the note upon the same words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἐκκλησίᾳ, p. 133.

(a) ἐπὶ τῶν ἑπλὰ Φωνήεντων, (b) βίας ὑπαρχόντων, ἢ ἁρπαγῆς ἁρρῆσθαι λέγοντων τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ΜΕ'ΧΡΙ μὲν, ὦ Φωνήεντα Δικασαὶ, ὀλίγα ἠδικήμεν ὑπὸ τετεὶ τᾶ Ταῦ, κατηγρῶμενα τοὶς ἐμοὶς, ἢ καταιγοντῳ ἐνθα μή δεῖ ἐ βαρέως ἔφερον τὴν ὕλαῶν· ἢ παρῆκον ἔνια τῶν λεγομένων ὑπὸ τᾶς μετριότητῳ, ἢν ἐσέ με φυλάσσοντα πρὸς τε ὑμᾶς, ἢ τὰς ἄλλας συλλαῶάς. Ἐπεὶ δὲ ἐς τοσοῦτον ἦκει πλεονεξίας. ἢ ὠνοίας. ατε, ἰρ' οἷς ἠσύχασα πολλάκις, ἐκ ἀγαπῶν, ἤδη ἢ πλείω προσδιαίζεται,

(a) ἐπὶ.] A little above, ἐπὶ signifies, "tempore," and, here, "coram."

(b) βίας ὑπαρχόντων, ἢ ἁρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, "constitutis judicibus de vi et rapinâ;" which, however, I leave as I found it, to keep the text company. But hath the verb ὑπαρχω ever signified "constituor?" or, with what propriety are the words, "judicibus," and "de," here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχον, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχω, very frequently, signifies, "primus facio," as from Herodotus, ὑπάρχω ἀδικίας, "prior infero injuriam;" and from Plutarch, ὑπάρχω βίας, "prior vim infero." So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἑπτὰ Φωνήεντων, βίας ὑπάρχον, ἢ ἁρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἑπτὰ Φωνήεντων πρὸς τὸ Ταῦ ὑπάρχον βίας, ἢ ἀδικίας. "Sigma instituit actionem coram septem Vocalibus contra Tau, incipiens, sive priùs-inferens vim et "injustitiam,"—"against Tau, being the first agressor.—But we must not omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχων, but of the neuter plural ὑπάρχοντα—των, which signifies, "bona," worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας ἢ ἁρπαγῆς ὑπαρχόντων, "He laid an action of violence and rapine of "goods." Stephanus shews, that ὑπάρχοντα does signify goods.

ἀναγκαίως αὐτὸ (a) εὐθύνω νῦν παρὰ τοῖς ἀμφότερα εἰδόσιν ὑμῖν. Δέομαι δὲ ὑ μικρόν με ἐπὶ τῆς ἀποδλίψεως ἐπέρχεσθαι τῆς ἐμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις ὡσί τι μεῖζον προσιδεῖν, ἀρδην με τῆς οἰκείας ἀποδλίψει χώρας, ὡς ὀλίγα δεῖν ἡσυχίαν ἀγαγόντα, μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι, (b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόδῳ. Δικαιον ἂν ἔχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ ἐχ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακήν. Εἰ γὰρ ἐξέσται τοῖς βελομένοις ἀπὸ (c) τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, ἐχ τοῦτο ἐπιτρέψετε ὑμεῖς, ὧν χωρὶς ὀδὲν (d) καθόλε τι γράφεται, ἐχ ὁρῶ τινα τρόπον αἱ συνλάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη (e) τὰ κατ' ἀρχὰς,

(a) εὐθύνω.] This verb, properly, signifies, "quod-pravum-"et-obliquum-est-corrigo." *Bud.* Hence, I suppose, it came to signify, "reum-facio:" because, accusing or arraigning a man, for what he has done amiss, is, as it were, making him "straight," who is bent and warped from his moral rectitude.

It governs a genitive case of the crime, as, εὐθύνω κλοπῆς. *Plut.* in Cic.

(b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόδῳ.] I do not think it possible to make sense, or grammar, of these words. Bourdolotius says, we have the authority of one MS. for reading τὰ λοιπὰ γράμματα after φόδῳ; which words are found upon the margin of that MS. He is very good authority for this; but still, though the language will, thus, make good sense, yet there seems to be something harsh and unclassical in the expression, ἐν ἴσῳ τῷ φόδῳ, the literal meaning of which must be, "in pari-conditione metûs;" which substantive sense of ἴσῳ seems forced. Hence, I am persuaded that Lucian wrote it, ἐν ἴσῳ δὲ κεῖσθαι τῷ φόδῳ τὰ λοιπὰ γράμματα.

(c) τῆς καθ' αὐτὰ τάξεως.] Rendered, "ex ordine suo," in the other translation; but καθ' αὐτὰ cannot possibly signify "suo," the plain meaning being, "juxta hæc:" I therefore take the preposition καθ' to be here taken, as it is a little below, in κατ' ἀρχὰς, and the whole to mean "ex ordine "juxta has (literas) constituto."

(d) καθόλε.] "Integrè," et "perfectè." *Gronov.*

(e) τὰ κατ' ἀρχὰς.] "Res a principio." Τὰ, by itself, is often used to signify, "res, affairs." So Xenophon frequently says, τὰ τῶν πολεμίων; and Stephanus fully shews, from

ἔξουσιν. Ἀλλ' ὥστε ὑμᾶς οἶμαί ποτε εἰς τοσοῦτον ἀμελείας τε καὶ ἀκριβολογίας ἥξειν, ὡστε ἐπιτρέψαι τινὰ μὴ δικαια· ὥστε εἰ καθυφήσεις τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειπτέον ἐστὶν ἀδικημάτων. Ὡς εἴθε καὶ τῶν ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐθὺς ἀρξαμένων παρανομεῖν. Καὶ ἂν ἂν ἐπόλμουν μέχρι νῦν τὸ Λάμυδα, τῷ Ῥῶ διωμοσάσθην περὶ τῆς κτησάρχου, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα διήγωνίζετό, καὶ ἐς χεῖρας μικρᾷ δεῖν ἤρχετο πολλάκις ἐν τῷ γναφείῳ ὑπὲρ γναφάλων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμυδα μαχόμενον τὸ Μόλις ἀφαιρεθέντος αὐτῷ, (a) καὶ μάλιστα παρακλήτου. Καὶ τὰ λοιπὰ ἂν δ' ἠρέμει συγχύσεως ἀρχεσθαι παρανόμου. Καλὸν γὰρ ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἃ μὴ χρὴ, λύοντός ἐστι τὸ δίκαιον. Καὶ (b) ὄγε σῶτ@ ἡμῖν τὰς νόμους τότας διατυπώσας, εἴτε Κάδμ@ (c) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that *κατ' ἀρχὰς* often signifies, "in principio."

(a) *καὶ μάλιστα.*] Stephanus says, of this expression, "Est "concedentis cum affirmatione, ut si dicas, prorsus id quidem." But it seems to me, in this place, to be rather "exaggerantis," "quasi dicéret," "imò prorsus."

(b) *ὄγε σῶτ@.*] This nominative case singular hath the verb, *διώρισαν*, below; in the plural number, which may seem strange: but, in a long period, the person who speaks may forget the first tendency of his phrase, and, several names of persons coming between the beginning and the end of his sentence, he may, in speaking it, naturally enough, apply the subsequent verb in the plural number. This, I say, is natural in speaking; especially, when our speech is precipitate and vehement, as it often happens to be, in pleading a cause.

(c) *ὁ νησιώτης.*] There have been two Cadmus's: Cadmus, the son of Agenor, who, no doubt, is here meant, by *ὁ νησιώτης*, "the islander;" and Cadmus Milesius, an historian, who, as Suidas says, wrote the history of Miletus and Ionia, and was said, as Stephanus relates, to have added *η* and *ω* to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who brought into Greece the sixteen letters, *α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ*; to which in the time of the Trojan war, Palamedes added, *ξ, θ, φ, χ. Suid.*

ὁ Ναυπλίου (καὶ (a) Σιμωνίδη δὲ ἔνιοι προσάπτουσι τὴν τρομηθείαν ταύτην) ἐπὶ τῇ τάξει μόνον, καθ' ἣν αἱ προσθῆκαι βεβαιοῦνται διώρισαν, τὰ πάντων ἴσα ἢ δεύτερον ἄλλα καὶ ποιητάς. ὡς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνεῖδον. Καὶ ὑμεῖν μὲν ὦ Δικασαί, τὴν μείζω δεδώκασι τιμήν, ὅτι καθ' αὐτὰ δύναστθε φθέγγεσθαι. Ἡμῖν δὲ, τὴν ἐλαχίστην ἐνοικιάσαι ἔχειν μοῖραν ἔνια τῶν ὠάντων, οἷς ἐδὲ φωνὴ πρόσεστι. Καθ' αὐτὰ μὲν ἓν τὰ φωνήεντα φυλάσσειν ἔοικε τὰς νόμους τάττας. Τὸ δὲ Γαῦ τοῦτο (ἐ γὰρ ἔχω αὐτὸ χειρόνι ὀνομάσαι ῥήματι, ἢ ὃ καλεῖται ὁ μὰ τὰς Θεὰς, εἰ μὴ ἐξ ὑμῶν δύο συνηλθον ἀγαθοὶ καὶ καθηκοῦσι ὁραθῆναι, τὸ, τε Ἄλφα καὶ τὸ Υ, ἓν ἂν ἠκάθη μόνον, τοῦτο ἓν ἐτόλμησεν ἀδικεῖν μὲ πλεῖω τῶν σώ-διε βιασαμένων. ὀνομάτων μὲ καὶ ῥημάτων ἀπελάσαν σαθρῶν ἐκδωξάσαν δὲ ὁμοῦ Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. Ὅθεν δὴ, καὶ ἀπὸ τίνων ἀρξάμενον, ὦρα λέγειν.

2. Ἐπεδήμησε πόλε (b) Κυβέλῃ (τὸ δὲ ἐστι πολίχνιον ἐκ ἀηδὲς ἄποικον, ὡς ἐπέχει λόγος Ἀθηναίων) ἐπηγόμενη δὲ καὶ τὸ (c) κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Καληγόμενη δὲ παρὰ κωμῳδῶν τινι ποιητῇ (Λυσιμαχος ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἔφασκετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδη.] There were many poets of this name, besides the famous Cœan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυβέλῃ.] See Bourdolotius and Pausanias.

(c) κράτιστον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.

γένῳ ἀνέκαθεν) ἀπὸ μέσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀτλικῆς. Παρὰ τέτμα δὴ τῷ ξένῳ τὴν τε Ταῦ τέτε πλεονεξίαν (a) ἐφώρασα. Μέχρι μὲν γὰρ ὀλίγοις ἐπεχείρει, τετμαράκοντα (b) λέγειν, ἀποστερῶν με τῶν συγγεγενημένων μοι, συνήθειαν ὥμην συντεθραμμένων γραμμάτων. (c) Ἔτι δὲ Τιμέρου καὶ τὰ ὁμοια ἐπισπώμενον, ἴδια ταυτὶ λέγειν, καὶ οἷσὶν ἦν μοι τὸ ἄκακμα καὶ ὁ πάνυ τι ἐδακνόμην ἐπ' αὐτοῖς. Ὁπότε δὲ καὶ τὰ τέτων ἀρξάμενον ἐτόλμησε Κατῖτερον εἰπεῖν, καὶ Κάτῖλυμα, καὶ Πίτλαν, εἶτα ἀπερυθριάσαν, καὶ Βασίλιτλαν ὀνομάζειν, ὁ μετρίως δὲ τέτοις ἀγανακτῶ, καὶ πέπραμαι, δεδιὼς μὴ τῷ χρόνῳ καὶ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Διὸς ἀθυμοῦντι, καὶ μεμονωμένῳ τῶν βοηθησόντων, σύγγνωτε τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχόντα ἐστὶν ὁ κίνδυνος, ἀφαιρεμένῳ τῶν συνηθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίσσαν μὲ λάλον ὄρνεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἁρπάσαν, Κίτλαν ὠνόμασεν. Ἀφιλέτο δέ με Φάσσαν ἅμα Νήσσαις τε καὶ Κοσσύφοις, ἀπαγορεύοντι τῷ Ἀριστάρχῳ. Περιέπασε δὲ καὶ μελισσῶν ἐκ ὀλίγας. Ἐπ' Ἀτλικὴν δὲ ἦλθη, καὶ ἐκ μέσης αὐτῆς ἀνήρπασεν ἀνόμως Ὑμηττὸν, ὁρώντων ὑμῶν καὶ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας μὲ ἐξέβαλεν ὅλης, Θετλαλίαν ἀξιῶν λέγειν, (d) καὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter Τ, instead of Σ.

(a) ἐφώρασα.] Φωράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τᾶτ' ἔσι were understood, just after ἐπεχείρει? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) καὶ πᾶσαν, &c.] What language is this, down to σεύτλων, inclusive? In what case, or in what sense, does this καὶ couple the passive participle of the preterperfect, ἀποκεκλεισμένον, with the active of the present tense, ἀξιῶν? Or, how does ἐδὲ couple φεισάμενον with ἀποκεκλεισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

ἀποκεκλεισμένον τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων· (a) ὡς, τὸ δὴ λεγόμενον, "μηδὲ πάσσαλόν μοι καταλιπεῖν." Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα μαρτυρεῖτέ μοι ἡ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζήτα, σμάραγδον ἀποσπάσαντι, ἡ πᾶσαν ἀδελφεὴν τὴν Σμύρναν, μήτε τὸ Ξῦ, πᾶσαν παραδάλλ. συνθήκην, ἡ τὴν συγγραφὲα τῶν τοιάτων ἔχοντι Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γειτονεῖ μὲ Ῥῶ νοσήσαλι, συγγνώμη ἡ παρ' αὐτῷ φευτεύσαντί με τὰς μυρρίνας, ἡ παίσαντί με πόλὲ ὑπὸ μελαγχολίας ἐπὶ κόρρης. Κἀγὼ μὲν τοιῦτον.

3. Τὸ δὲ Ταῦ τῦτο σκοπῶμεν ὡς φύσει βίαιον, ἡ πρὸς τὰ λοιπά· ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπέχετο γραμμάτων, ἀλλὰ ἡ τὸ Δέλα, ἡ τὸ Θῆτα, ἡ τὸ Ζῆτα, μικρὰ δεῖν πάντα ἠδίκησε τὰ στοιχῖα. Αὐτά μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκέετε, Φωνήεντα Δικαιοσύνη, τῇ μὲν Δέλα λέγοντος, "Ἀφειλεῖό μὲ τὴν ἐνδελέχειαν, "ἐντελέχειαν ἀξιῶν λέγεσθαι παρὰ πάντας τὲς νόμες·" τῇ Θῆτα κρίοντος, ἡ τῆς κεφαλῆς τὰς τρίχας τίλλοντος, ἐπὶ τὸ τῆς κολοκύνθης ἐτερῆσθαι· τὸ Ζῆτα "τῇ συρίζειν, ἡ σαλπίζειν, ὡς "μηδὲ αὐτῷ ἐξεῖναι μηδὲ γρύζειν." Τις ἂν (c) τέτων ἀνάσχοιτο;

Because it was Sigma that "was shut out," and "Tau that "did not spare." Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδυ? *Steph.* I think it would make some sense, if it ran thus, ἡ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων, "Having, also, shut me out of the "whole sea, and not spared even the beets in my garden." And I think that the participle of the first aorist of the middle voice, φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one.—ἐν κήποις, i. e. "which I "might have thought well secured, by being in my garden."

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesin ponitur pro, "quod dici solet;" ἐκὲν, τὸ λεγόμενον, ἀδελφὸς ωὐδὲ παρεῖα. *Plat.* in Rep. *Steph.*

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τέτων ἀνάσχοιτο.] Ἀνέχομαι, "tolero," generally governs an accusative case, but, sometimes, a genitive, as,

Ἦ τίς ἐξωρκίσεισε δίκη πρὸς τὸ πονηρότατον τητὶ Ταῦ; τὸ δὲ, ἄρα ἐ τὸ ὁμόφυλον τῶν τοιχέων μόνον ἀδικεῖ γένος, ἀλλ' ἤδη καὶ πρὸς τὸ ἀνθρώπειον μεμαθήκε, τητονὶ τὸν τρόπον· ἐ γὰρ ἐπιτρέπει γε αὐτὸς κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ὦ Δικαιοι, (μεταξὺ γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρος ἀπήλασε) καὶ γλῶτταν ποιεῖ τὴν γλῶσσαν· ἀ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μεμαθήσομαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γέρ τισι ἐρυθρῶν καὶ σπαράτῃσιν μύτων τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν βέλτιον, τὸ δὲ σαρεισπεσὸν, ταλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι προεδρίαν ἔχειν ἀξιῶν. Πάλιν ἕτερος περὶ κλήματος διαλήγεται· τὸ δὲ (τλῆμον γάρ ἐσιν ἀληθῶς) τλῆμα πεποίηκε τὸ κλῆμα. Καὶ ἐ μόνον γε τὰς τυχούσας ἀδικεῖ, ἀλλ' ἤδη καὶ τῶ (a) μεγάλῳ βασιλεῖ, ᾧ καὶ γῆν καὶ θάλασσαν εἰξαι φασι, καὶ τῆς αὐτῶν φύσεως ἐκβῆναι, τὸ δὲ, καὶ τέτῳ ἐπιβουλεύει· καὶ (b) Κῦρον αὐτὸν ὄντα, τυρόν τινα ἀπὶ

ὄμβρων τε καὶ ἡλίᾳ ἐνείχοντο. *Herod. Steph.* But, yet, it should be observed that no verb really governs a genitive case; for, when such is put after any verb, it is only a short way of speaking, as, "accuso te furti," instead of "accuso te de "crimine furti." And so some idea of "oppression" is understood, before τέτων, in the text; as are, also, those of "violence" and "heat," before ὄμβρων and ἡλίᾳ, in the passage quoted.

(a) μεγάλῳ βασιλεῖ.] In the time of the Assyrian monarchy, the king of Assyria was styled, *the great king*. See 2 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was continued to the monarchs of the Medes and Persians, when the empire came down to them; and therefore it is, that Terence, talking of a young man, who went into the army, said, that he wentin to Asia "ad regem," to the king: that is, the great king.

(b) Κῦρον.] It is strange that Lucian should call Xerxes, Cyrus: for it was Xerxes who marched an army of ten hundred thousand, or a million, of men over the Hellespont, upon a bridge of ships, and who cut a channel through the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over land. See Xerxes's expedition, in Justin.

φησιν. Οὕτω μὲν ἓν ὅσον ἐς φωνὴν ἀνθρώπους ἀδίκει· ἔργῳ δὲ πῶς; Κλαίουσιν ἄνθρωποι, καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμῳ καταρῶνται πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν στοιχείων γένος παρήγαγε. Τῷ γὰρ τότε σώματι φασὶ τὸς τυράννους ἀκολουθήσαντας μιμησαμένους αὐτὸ τὸ πλάσμα, ἔπειτα σχήματι τοιῷτο ξύλα τεκτήναντας, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά. Ἀπὸ δὴ τότε καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν.—Τέτων δὴ ἁπάντων ἕνεκα, πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; Ἐγὼ μὲν γὰρ οἶμαι δικαίως τῦτο μόνον ἐς τὴν τῦ Ταῦ τιμωρίαν ὑπολειπεσθαι, τὸ τῷ σχήματι τῷ αὐτῦ τὴν δίκην ὑποσχεῖν. (a) Ὃ δὴ σαυρὸς εἶναι, ὑπὸ τότε μὲν ἐδημιεργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

Perhaps, the name of Cyrus, who was the great erecter of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(a) Ὃ δὴ σαυρὸς εἶναι, &c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That "a cross is, (that is, "that there is any such thing as a cross "in the world,") hath been worked out by this Tau [that is, "is owing to this Tau"] but it is called thus [that is, "by "the name σαυρὸς,"] by men:" That is, and men have given "it the name σαυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σαυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen "Græcum, quod est σαυρὸς, non aliunde videtur appella-"tionem duxisse." *Cæl. Rodig.* Lib. x.

ΤΕΛΟΣ.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER I.

DIALOGUS I.

CYCLOPIS ET NEPTUNI.

CYCL. O PATER, qualia passus sum ab hospite isto execrabili, qui, postquam inebriâsset, excæcavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsum trahebar in somnum. Ille verò, postquam exacuisset sudem, et insuper ignitam reddidisset, excæcavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exiluisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere

saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, " Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad* res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II.

MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: et porro, *fieri te* arborem *est* tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim *et ignis*. MEN. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere prætigias quasdam *huic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis, in quot *formas* transmutavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est* simulachrum quoddam obversans ante oculos *tuos*, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere*, *i. e. urendi potentia*, tunc mihi insit. MEN. Experimentum *est* minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quæ verò patitur, libenter discerem ex te. PROT. Quodcunque *ad* saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. MEN. Ferunt hæc: illud verò tuum *est* multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non credens *tui*-ipsius oculis. MEN. Videns vidi; sed res *est* monstrosa, eundem fieri ignem et aquam.

DIALOGUS III.

NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus amici!——Et olim quidem portâstis filium Inûs in Isthmum, cum susceperatis *eum*, postquam incidit unà cum matre a scopulis Scironiis.—Et tu nunc, postquam recepisti citharœdum hunc Methymnensem, enatâsti in Tænarum *cum* ipso *ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam navali prælio vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens *(i. e. se ferre)* multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) "Quoniam (inquit) hæc visa-sunt vobis, saltem "sinite me, postquam-assumpsero ornatum, et cecinero in me "quoddam funebre carmen, *sinite*, *inquam*, volentem præcipitare "me ipsum." Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

DIALOGUS IV.

NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum *est* eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quà *mons ille* excurrit in mare, habens etiam natum

in ulnis. NER. Sed oportebit *te* servare et illam, *quo* gratum-facias Baccho; Ino enim *est* altrix et nutrix ejus. NEPT. Non oporteret *servare* adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò hæc passa decidit *(i. e. Quid accidit huic ut decideret)* ab ariete, frater vero *ejus* Phryxus tutò vehitur? NEPT. Non-abs-re *id evenit*. *Hic* enim juvenis *est*, et potest obsistere contra impetum: illa verò, postquam-conscenderat vehiculum incredibile, et despexerat in vastum profundum, ex desuetudine *ejusmodi rerum* perculsa, et simul stupore affecta, et vertigine-correpta, præ impetu volatûs facta est impotens cornuum *(i. e. impotens tenendi cornua)* arietis, quæ eo usque tenebat, et decidit in mare. NER. Nonne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior *est* Nephele.

DIALOGUS V.

XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat *ab* ira, sed obstruebat mihi alveum cadaveribus, *tunc ego*, misertus infelicium, invadebam *eum*, volens undisproluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum *est* in Ætna, et sicubi alibi *habet quid ignis*, invasit me, et combussit ulmos et myricas *meas:* assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-*quin* reddiderit totum siccum. Vidèn' ergo quomodo me-habeo e pustulis-inustis? MAR. Turbidus *es*, ô Xanthe, et fervidus, ut par *est:* cruor enim *provenit* a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nònne igitur oportuit *me* misereri Phrygum vicinorum *meorum?* MAR. Nònne verò oportuit Vulcanum *quoque* misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI.

JOVIS, ÆSCULAPII, ET HERCULIS

Jup. DESINITE, ô Æsculapi, et *tu* Hercules, rixantes altercum-altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. Herc. At, ô Jupiter, visne medicastrum hunc discumbere supra me? Æsc. Sum etenim præstantior, per Jovem. Herc. Qua in *re*, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas *erat?* Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. Æsc. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. Herc. An-itaque paria et similia in vita-gesta-sunt *a* nobis, *te scilicet, et me* qui filius sum Jovis, tot autem labores sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. Æsc. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. Herc Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput *(i. e. præcipitem)* e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. Jup. Desinite, inquam, et ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-*est* Æsculapium accumbere-superiorem te, utpote priùs mortuum.

DIALOGUS VII.

MARTIS ET MERCURII.

Mars. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si "voluero, demittam catenam e cœlo; si verò vos *omnes, Dii*, inde-"suspensi nitamini deorsum-trahere me, frustra laborabitis; non "enim derraxeritis. Si autem ego voluero sursum-trahere, *tum*, "una-suspendens tollam in sublime non solùm vos, verùm etiam "terram simul et mare."——Et cætera, quotquot et tu audisti—— Ego autem non negarem, quòd præstantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum*

præstare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum fuisse hæc apud omnes? Nònne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincire eum captum, *memini, inquam,* quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes,* dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus,* vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subiit *itaque* mihi hæc reputanti ridere propter ejus grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII.

DIOGENIS ET POLLUCIS

DIOG. MANDO tibi, ô Pollux (est enim, opinor, tuum revivíscere cras) postquam celerrimè *(i. e. quamprimum)* ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—— "Diogenes, ô Menippe, jubet te, si *ea*-quæ *sunt* in terra satis derisa-"sunt *a* te, venire huc derisurum multo plura. Illic enim *(scil. "in vita)* risus erat tibi adhuc in incerto, et *dictum* illud *poterat* "frequens *objici tibi, nempe,* Quis enim penitus novit quæ *futura* "*sunt* post *hanc* vitam? Hîc autem non desines firmiter *(i. e. "vera de causa)* ridere, quemadmodum ego nunc: Et præcipuè "cum videas divites, et satrapas, et tyrannos humiles adeò et "obscuros, agnitos *ab aliis* solo ploratu; et *ex eo* quòd molles *sint* "et degeneres, *semper* recordati terrestrium."—— Dicito hæc illi: et præterea, "*ipsum* venire perâ impletâ multis lupinis, et, "sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex "lustratione, vel tale quiddam." POL. At renunciabo hæc, ô Diogenes. Qualis verò est homo *qua-ad*-faciem, ut optimè agnoscam *eum?* DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. POL. Facile erit reperire *eum* ex hisce *signis.* DIOG. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave.

Diog. In summa, adhortare eos ut-desinant nugari, et contendere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. Pol. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. Diog. Tu verò illis *plorare* a me dicito. Pol. Renunciabo et hæc, ô Diogenes. Diog. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: "Quid custoditis "aurum, ô vani? Quid verò excruciatis vosmet, supputantes fœ"nora, et congerentes talenta super talenta, quos necesse-est paulo "post *huc* venire, habentes unicum obolum?" Pol. Dicentur iis et hæc. Diog. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt* idem pulvis, *ut* aiun, t*cum-sint* crania pulchritudine nuda. Pol. Non molestum est neque hæc dicere pulchris et robustis. Diog. Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ea* re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hîc *existentem*, quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. Pol. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. Diog. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX.

PLUTO, SEU CONTRA MENIPPUM.

Croesus. NON ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. Plut. Quid autem grave vobis facit, cum sit pariter mortuus? Croes. Postquam nos ploramus et gemimus, recordati eorum supra *(i. e. rerum terrestrium)* Midas quidem hicce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. Plut. Quare dicunt hæc, ô Menippe? Men. Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres et perditi; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. Plut. At non oportet; contristantur enim, non parvis privati. Men. Tune etiamdeliras, ô Pluto, qui-suffragaris horum gemitibus? Plut. Nequa-

quam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, et cantu-obstrepens, et deridens. CROES. Annon hæc *sunt* contumelia ? MEN. Non ; sed illa erant contumelia, quæ vos egistis dignantes *(i. e. dignum censentes)* adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis memores : plorate ergo omnibus istis spoliati. CREOS. Multis ô Dii, et magnis possessionibus ! MID. Quanto ego auro ! SARD. Quantis ego deliciis ! MEN. Euge ! ita facite : vos quidem lugete : verò sæpius connectens *(i. e. vobiscum concinens)* *dictum* illud, *Nosce teipsum*, occentabo vobis : decet enim *me* occentantem talibus ploratibus.

DIALOGUS X.

MENIPPI, AMPHILOCHI, ET TROPHONII.

MEN. NESCIO quomodo vos, ô Trophoni et Amphiloche, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque *sumus* nos culpabiles, si illi præ stultitia opinantur talia de mortuis ? MEN. At non opinarentur nisi vos etiam viventes *(i. e. in vita)* portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. TROPH. Sciat sanè Amphilochus hîcce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit —Tu autem vidêris non omnino *(i. e. nunquam)* peregrinatus-fuisse Lebadiæ ; *alioqui* enim non diffideres tu hisce *rebus*. MEN Quid ais ? Nisi enim adîissem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile *(i. e. angustum)* ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solâ differens impostura—Sed, per vaticinandi artem, *oro*, Quid tandem est Heros ? Ignoro enim. TROPH. *Est* quiddam ex homine et Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus ; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abîit ? TROPH. Edit-oracula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dices : *at* perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI.

MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. MER. Attuli *tibi ut*-mandârus, anchoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, emi *eam* quinque; et tropoterem *(i. e. lorum-quo-remus-alligatur)* obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum *emi* pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ emi*, nisi quid aliud effugit nos in computatione. Quando igitur dices *te* hæc soluturum? CHAR. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam *(i. e. umbrarum turbam)* tunc licebit *mihi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans pessima *quæque* evenire *mala*, ut ex his fructum capiam. CHAR. Non aliter est *(i. e. non aliter licet mihi solvere)* ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim *est*. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias *(i. e. divitiis mortem eorum maturantibus)* insidiantes, ut videntur, alii-aliis. CHAR. *Nec mirum*; hæ etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII.

PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagiesmille qui-venantur *ejus* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *huc* adulatores ejus Charinum juvenem, et Damonem, cæterosque omnes

ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi *(i. e. quâ causâ moti)* precantur illum mori, aut nil attinentes *(i. e. nullo modo ei cognati)* vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus opibus*. MER. *Sic* patientur ridicula, veteratores ut-sunt.—Et ille plerumque scitè admodum lactat eos, et sperare-facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII.

TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta *(i. e. plus quàm nonagenarium)* adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem *mori* priorem, et post hunc quicunque ætate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantùm* dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, *et* a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non

illos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum sæpe bovem effert.* PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quàm tibi videtur.—Vos verò quid passi *(i. e. quâ causâ moti)* gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem *(i. e. iis servientes?)* Debetis igitur risum *(i. e. estis deridendi)* ab iisdem defossi *(i. e. sepulti:)* quæ etiam res fit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis suave *est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitâstis, anus amantes ac senes, et præcipuè, si sint obi: parentes verò *sunt* vobis inamabiles.—Quanquam multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, etsi fortè habent liberos fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus stridunt. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum, feretrum, plurima *ei* miserim, ne æmuli me munificentiâ superarent. Et plerumque jacebam insomnis præ curis enumerans, *et* disponens singula. Hæc igitur *(viz.)* vigiliæ et curæ, exstitere mihi causa mortis: ille autem, postquam-deglutîsset tantam mihi escam, astitit *mihi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Vivas diutissime, ô Thucrite!

DIALOGUS XIV.

ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Diniæ parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò *(i. e. mea mors)* fuit inopinatum quiddam. Nam nôsti et tu forsan senem illum Ptœodorum. ZEN. Illumne orbum, divitem illum, cum-quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mihimet eum* moriturum, me hærede: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum *(i. e. Tithoni annos)* vixerat, inveni compendiariam quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul atque Ptœodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum-est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptœodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptœodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.——Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim lepida *(i. e. lepide)* ô Callidemide. Quid autem ad hæc *dixit* senex? CAL. Primô quidem perturbatus-est ad *rem* improvisam. Deinde intelligens, opinor, quod factum-est, risit et ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiariam illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

DIALOGUS XV.

CNEMONIS ET DAMNIPPI.

CNEM. HOC *est* illud proverbii, *Hinnulus* devicit *Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens *eos* quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem *(i. e. imminente ejus morte)* et ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me*. DAM. Quid igitur *fecit* ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subitò mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum* esca. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. CNEM. Videor *ita* fecisse. Ploro igitur.

DIALOGUS XVI.

CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ *sese* habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque afferentes Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optimè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat *(i. e. æstimabatur)* talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum ego*, Gelorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid *(i. e. quomodo)* ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjecta sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. Atverò sine me habere diadema et chlamydem. MER. Nequaquàm, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidéris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquàm nudum, *á* bone, *utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantùm pedem. Verum abjice et coronas hasce et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par-pondere cæteris mortuis. MER. Ita meliùs *est te* levem esse, quare jam ingredere.—Et tu, ô Crato, depositis divitiis, et mollitie, et luxu insuper, nec portato

vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congessere tibi magnum sepulchrum; nam et hæc in memoriam revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert;* sed potiùs *(i. e. reverà)* præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et raticcinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc, et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæ quinquaginta-remorum navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone et hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hic, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* episcopo, *(i. e. trunci vice.)* MEN. Nequaquàm, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô sceleste, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tune* solus aliorum rides? MER. Nequaquàm: sed retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.— Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce; depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, *(i. e. prosperè navigemus).*—Quid ploratis, ô vani? Et præcipuè, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem *(i. e. undique)*, et manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nonne gravaris *quod sis* mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante? —Sed inter sermones *nostros*, nonne clamor aliquis auditur, quasi quorundam â terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-premitur a mulieribus, et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam. —Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquàm *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.——Progrediamur et nos.—Quare etiamnum cunctamini? Necesse erit *vos* judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII.

CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristeas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus *rei* causâ, ô Crates, colebant se-mutuò? CRAT. Hæreditatis causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta; Mœrichus quidem relinquens Aristeam dominum suorum omnium, si *ipse* priùs-moreretur; Aristeas verò Mœrichum, si *idem Aristeus* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant semutuò, superantes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

nec solam illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristeæ, nunc verò Mœricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est* enim auditu dignum. CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium et Thrasyclem, ambos *illorum* cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore. *Illi* enim *(Marichus scil. et Aristeas)* navigantes a Sicyone in Cirrham *et* Iapygi obliquo occursantes circa medium cursum subversi sunt. DIOG. Benè fecerunt, *(i. e. hoc meritò evenit).* Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem* ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, *scil.* dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ *negligebant opes nostras;* non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæ Danai virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *dum taxat,* et hunc, usque ad portitorem *solummodo.*

DIALOGUS XVIII.

ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed et de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod *et* nôrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus.* MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus

dicito. ANN. O Minos, adjutus sum *quo ad* hoc unum *(i. e. profeci hac una in re)* quòd hìc Græcam etiam linquam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet.*—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* induti imperio per se *(i. e. propriâ virtute)*, et digni habiti magistratu. Ego, itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum-dignus maximis *honoribus, utpotè* judicatus *omnium* præstantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transîssem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestrem Italiam subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occîdi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens *à* patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et cæde fœdavit amicos in conviviis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-contra-Libyam, statim parui, et exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hìc; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solà bonâ naturâ. —Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hìc est ornatior, quod vinctum-erat caput diademate (forsan quidem et hæc honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus-est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res *gerendas* aggressus et cohibui *(i. e. pacavi)* turbatum regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantùm regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam

paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant* ante pedes *(i. e. obvia)* veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis *(i. e. utcunque factis)* transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantes eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prœlio. Et benèfeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, et subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.——Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. SCIP. Ne *judices*, nisi priùs audiveris et me. MIN. Quis verò es *tu*, ô bone? Aut unde existens *(i. e. unde oriundus)* verba-facis? SCIP. Scipio *sum* Italus imperator, qui cepi Carthaginem, et Afros subegi magnis prœliis. MIN. Quid igitur dicis et tu; SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpitèr fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post illum; deindè tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX.

DIOGENIS ET ALEXANDRI.

DIOG. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non

verò mirum, si, homo cum essem, mortuus sim. Diog. Ammon ergo mentitus est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. Alex. Philippi procul-dubio. Non enim mortuus fuissem, si essem Ammonis. Diog. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum fuisse in *ejus* lecto: deinde te eo-modo natum fuisse: Philippum verò fuisse deceptum, opinantem *se* esse patrem tuum. Alex. Audivi hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, *(i. e. verum)*. Diog. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? Alex. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? Diog. Quid aliud quàm recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem *(i. e. patronum)* et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? Alex. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. Diog. Nônne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperantem, fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas *est* quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim *est* negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellites, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nônne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nônne sapiens ille Aristotelos docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. Alex. Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* Boni; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum percepi ex ejus sapientia, *scil.* discruciari *propter illa* quæ paulò ante enumerâsti, ut propter maxima bona. Diog. Sed nôstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discruciari de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrâsti *in* ipsos. Quare ito tu aliâ hâc *vîâ*, et bibe sæpius, ut dixi.

DIALOGUS XX.

ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari *te* esse meum filium: non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi *filii* Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quòd opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos. PHIL. Quosnam pugnâ dignos viros vicisti tu, qui semper confluxisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nònne verò nôsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, et Persas, et Chaldæos, et homines *illos* auro ornatos, mollesque; neque illos sustinentes venire ad manus *(i. e. confligere)*, sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* proditiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audisti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quòd ausus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maximeridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,

et celebrans tales *(i. e. tam fœdas)* nuptias, et deperiens Hephæstionem. Cum-audirem *hæc*, laudavi unum *solummodo nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim *sunt* regia. ALEX. Nônne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem præire exercitum; sed quòd tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in-morem-oneris exportatum è prœlio, sanguine manantem, *et* gementem propter vulnus; hæc, *inquam*, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adulatores. Aut *(si hanc rem hoc modo consideres)* quis non rideret, videns Jovis filium animo deficientem *et* medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nônne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque *considerando*, ô Alexander, etiam utile illud, ut vocâsti, *nempe*, *te*, per hoc *(i. e. fictionem)* facilè vincere; *illud*, *inquam*, *ipsum* abstulit tibi multum gloriæ *rerum* benè gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, à Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidên', ut hæc dicas, quasi Ammonis filius? qui comparas teipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapies jam mortuus.

DIALOGUS XXI.

ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta-sunt *à* te Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* præceptoribus, Chirone et Phœnice? Ausculebabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *è* pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens *(i. e. præter honestum)* vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, jubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum *quæ* hîc *sunt*, et ignarus, utrum illorum *(gloria scil. an vita)* esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa *sit*. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est hîc* æqualitas, et mortuus similis *est mortuo*, sive ignavus *fuerit* sive strenuus. Hæc discruciant me; atque *ideo* gravor, quòd non mercede-servio, vivens, *(i. e. in vita)*. Ant. Quid agat tamen quispiam, ô Achilles? Ira enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciari statutis. Et præterea, videsne quot sociorum *tuorum* sumus hîc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud *(nempe)* ipsum te non solum pati. Vidén' Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? Achil. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc pejores, per silentium *(i. e. secretò)* patientes idem *quod ego*. Ant. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum *(i. e. derideamur et nos)* sicut tu.

DIALOGUS XXII.

MENIPPI ET TANTALI.

Men. QUID ſies, ô Tantale, aut cur, stans ad lacum, teipsum deploras? Tant. Qia, ô Menippe, enectus sum siti. Men. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. Tant. Nullum *esset* commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non præoccupo madefaciens *(i. e. non priùs, sive sat citò madefacio)* summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. Men. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? Tant. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. Men. Sed hoc ita *esse* credamus,

quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit *(i. e. eveniet?)* Num metuis ne moriaris incpiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me,* nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe,* mero *(i. e. immixto)* helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII.

MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt.* Hic quidem, quòd Cerbèrus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum.* Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projectasunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Crœsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Helle*s*pontum, affectantem verò navigare per montes?—Qualis verò est et Crœsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergò amplexabortamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. *Ita,* per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet,* ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. *Jam* enim didici, quòd fabæ et testiculi parentum, hîc *saltem,* nil *sint* simile, *sint, non sint idem.*

Æac. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. Men. Hi, ô Æace, soli aliorum læti *sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? Æac. Empedocles, ô Menippe, qui ab Ætna adest semiustus. Men. Quid passus *(i. e. quâ causâ motus)*, ô æripes optime, injecisti teipsum in crateras? Emp. Insania quædam, ô Menippe, *adegit me*. Men. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima *(i. e. stultitia:)* Hæc, *inquem*, combusserunt te *cum* ipsis crepidis *tuis;* indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es morturus.—Ubinam verò, ô Æace, *est* Socrates? Æac. Ille nugatur plerumque cum Nestore et Palamede. Men. Vellem tamen videre ipsum, si hic sit alicubi. Æac. Vidên' calvum illum? Men. Sunt omnes calvi; ita-ut hoc esset-omnium nota. Æac. Simum illum dico. Men. *Est* et hoc idem: *sunt* enim omnes simi. Socr. Mene quæris, ô Menippe? Men. Maximè, ô Socrates. Socr. Quomodò res *se habent* Athenis? Men. Multi Juniorum profitentur philosophari: et cerrè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. *Quo-ad* cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. Socr. Quid verò sentiunt de me? Men. O Socrates, beatus es homo *quoad* talia *(i. e. fama beatus es)*. Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. Socr. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. Men. Quinam verò sunt hi circa te? Socr. Charmides, ô Menippe, et Phædrus, et ille Cliniæ *filius*. Men. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, et pulchros non despicis. Socr. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. Men. Non, per Jovem; abeo enim ad Crœsum et Sardanapalum prope ipsos habitaturus; videor enim *mihi* non paululum risurus audiens *illos* plorantes. Æac. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. Men. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV.

MENIPPI ET CERBERI.

Men. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par *est* enim te Deum non solùm latrare, sed etiam

humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutà mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos, et flebat omnigenus *(i. e. versabat se in omnes partes.)* MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orci* fauces; quæ verò *sunt* intùs certissimum *sunt* indicium, *an sint verè fortes*. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Salus, ô Menippe, dignus genere *(i. e. magnanimiter;)* et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus PRORARE.

DIALOGUS XXV.

CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô sceleste. MEN. Vociferare, ô Charon, si hoc *est* tibi jucundius. CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR, At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Time* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria pro* mortuis. CHAR. Non absistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus *rei (i. e. me retinendi)* gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne rogasti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausi enim *sentinam*, et remum arripui, et unus e cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbascito. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc ? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis ? MEN. An ignoras, ô Charon, qualem transvexisti virum ? omnino liberum, et cui nil est curæ. Hic est Menippus *ille*. CHAR. At-qui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI.

DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas *(i. e. animum inflatus es)* et dignaris præponi nobis omnibus ? MAUS. Vel propter regnum, ô Sinopensis ; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ioniæ *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem ; equis et viris ad absolutissimam *formam* expressis e marmore pulcherrimo ? quale ne vel templum aliquis facilè inveniat. Nonne tibi videor jure magna-cogitare *sive efferri*, propter hæc ? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ amplius tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbati-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *nempe, cum ostendant*, quàm magnificum sit ipsis ædificium : non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers-onus magis *(i. e. majus) quam nos*. MAUS *Fuerintne* ergo illa omnia stolida *(i. e. inania)* mihi, et eritne Diogenes honore par Mausolo ? DIOG. Non par, ô nobilissime ; Mausolus enim plorabit recordatus terrestria, in quibus existimabat *se* esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua* : Diogenes verò non novit quidem, an habeat quod corperis sepulchrum, neque enim curaverat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco *(i. e. fundamento)* extructam quam tuum *illud* monumentum.

DIALOGUS XXVII.

NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter *nostrûm* est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam verò estis? Oportet enim, opinor, hoc priùs scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantùm differs, quantùm cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiorem. NIR Me *sanè* filium Aglaiæ et Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia *sunt*; calvaria verò *tua* dignosci potest hoc solummodo a Thersitæ calvariâ, quod tua *est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *æstimo* quæ video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quæ tu nunc jactas*. NIR. Nònne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque *es* tu, neque alius formosus. Æqualitas enim *est* apud inferos, et pares *sunt* omnes. THERS. vel hoc quidem mihi sufficit.

DIALOGUS XXVIII.

MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audîsti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nònne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant aliæ aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea

quæ apud inferos *fiunt*, ex quo, iis prælatis, *huc* venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim *est* prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodèm. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit *te* quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, *est* impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod *ego* opinor, et *alii* dicunt; *nempe*, *oportere*, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

DIALOGUS XXIX.

DIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM *nunc* agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectà *versus orci* descensum, visuri descendentes, quales, *nempe*, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio *eos* in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, *(i. e. frustra)* CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres *quidam*, *nempe*, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orœtes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter faciens per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantùm famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero *(erat* enim jam natu grandis, et, per Jovem, non inhonestus facie pro barbarico, *(i. e. pro barbarorum hominum aspectu)* ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat *cum* ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, *et* scutum *suum* subiens, excutit hastam Arsacis. Hîc verò

et *(nempe Thrax)* supponens sarissam transfodit ipsumque equum. ANT. Quommodo, ô Crates, possibile *erat* hoc fieri uná plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim *(scil. Areaces)* adequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterlisset ipsum, subsidens in genu excepit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit: opus *fuit* non viri, sed potiùs equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris *tantùm* honore æqualis, et volebat eques decendere.— Orætes autem *erat* privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis. ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, et vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, *et* accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè, ô Crates, et *tu* Antisthenes, tales sortiti-estis comites. At et Blepsias fœnerator ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mortuus ex veneno *dato* a filio; Lampis verò jugulatus *a* seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; et ostendebat *hoc*, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi *ante* nôram interrogabam *tamen*, quomodo mortuus-fuisset.—Dixit dein' Damidi filium accusanti: "Passus es sanè non injusta ab eo, qui habens " mille simul talenta, et luxurians ipse *jam* nonagenarius, suppe- " ditabas *tamen* quatuor *tantùm* obolos adolescentulo octodecim- " annorum."— Tu verò *(deinde aiebam)* " ô Acarnan (gemebat " enim et ille, et Myrtium execrabatur) quid accusas amorem, non " verò teipsum? *Tu*, qui nunquam formidabas hostes, sed audacter " præliabaris ante alios, captus-es tamen *tu* fortis ille a puellâ vul- " gari, et fictis lacrymis, et gemitibus!"—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus *(i. e. negligens)* putans *se* in perpetuum victurum custodîerat opes *suas* hæredibus nil attinentibus *(i. è. nullo modo sibi cognatis)*— Sed, *denique*, gementes *illi* tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet *itaque nos* prospicere et procul contemplari advenientes. Papæ? plurimi quidem *sunt*, et varii, et lacrymantes omnes, præter naper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtrum *quoddam* eos tenet? Libet ergo interrogare decrepitum hunc.—" Quòd lacrymaris *tu* mortuus tam ætate- " provectus? Quid indignaris, ô optime, idque, cum adveneris *huc*

" senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At " satrapa *forsan?* MER. Neque hoc. DIOG. Num ergo dives- " eras, ideòque dolet te obîsse, relictis deliciis plurimis? MEN. " Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta. " Habui verò victum inopem ex arundine et linea, egenus supra " modum, et liberis carens, et claudus insuper, et aquosum intu- " ens *(i. e. lippiens.)* DIOG. Anne dein', talis cum-esses, cupie- " bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem " dirum et fugiendum. DIOG. Deliras, ô senex, et pueriliter- " agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid " igitur posthac dixerit quispiam de adolescentibus, cum tam " grandævi sunt vivendi cupidi, quos oportebat mortem sectari " tanquam malorum in senectute remedium."—Sed abeamus, ne quis etiam suspicetur nos quasi fugam meditantes, videns collec- tos circa ostium.

DIALOGUS XXX.

AJACIS ET AGAMEMNONIS

AGAM. SI tu, ô Ajax, furore-correptus interfecisti teipsum, ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et nuper, neque aspexisti ipsum, cum venit *huc* vatem consulturus, nec dignatus-es alloqui virum commilitonem ac sodalem, sed fas- tuosè *et* grandi incessu *eum* præteriisti. AJAX. Meritò, ô Agam- emnon; nam idem *ille* extitit mihi causa furoris, *quippe qui* solus *mihi* competitor-oppositus *fuerat* pro armis. AGAM. Voluistine verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX. Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat mihi domestica *(i. e. cognatione debita)* Et vos cæteri *proceres*, multò præstantiores *isto* detrectâstis certamen, et cessistis mihi certaminis præmia. Iste verò *filius*-Laertæ, quem ego sæpe ser- vavi periclitantem *(i. e. cum parum abesset quin)* concideretur a Phrygibus, voluit esse præstantior *me*, et magis-idoneus obtinen- dis armis. AGAM. Accusa igitur, ô generose, Thetidem; quæ, cum-oporterat tibi tradere hæreditatem armorum, cum esses cog- natus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX. Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia, ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dul- cissimam, cujus gratiâ et nostrûm unusquisque periclitari sustinet: quandoquidem etiam vicit te, et hoc apud judices Trojanos. AJAX. Novi ego, quæ me condemnavit; sed non fas *est* dicere aliquid de Diis. At non possum, ô Agamemnon, non odisse Uly- sem, ne *quidem* si ipsa mihi Minerva hoc imperet:

DIALOGUS XXXI.

MINOIS ET SOSTRATI.

MIN. IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur *(i. e. quo-ad jecur)* a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisquæ justa fecistis in vita, SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam et alios judicemus. SOST. Quæcunque egi in vita, utrùm volens egi, an destinata-fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ?* MIN. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eo-dem* vi compulsus (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem *(nempe carnifex)* obtemperans judici, hic verò *(scil. satelles)* (tyranno) quemnam *in re tali* accusabis *tu* cædis? MIN. Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim *(scil. gladius)* subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam *(i. e. qui necis autor fuit.)* SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidên' ergo, quàm injusta facias, puniens nos, qui fuimus ministri *tantùm* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat conradicere iis quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc *e* quæstione *tua*; quoniam videris esse non solùm latro, sed et sophista quidam——Solvito ipsum, ô Mercuri, et ne-amplius puniatur.——vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII.

MENIPPUS, SEU NECYOMANTIA.

MENIPPUS ET PHILONIDES.

MEN. *SALVE, ó atrium, vestibulumque domûs meæ. Ut lubens te aspexi, progressus in lucem*—PHIL. Nônne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego *ad* Menippos omnes. At quid sibi vult *hæc* habitûs novitas, pileus, *scilicet*, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.——Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul* a *Diis.* PHIL. *O* Hercules! *Itane* Menippus mortuus latuit nos *(i. e. clam nos obiit)* et denuo revixit? MEN. *Non; sed orcus recepit me adhuc spirantem.* PHIL. Quænam verò *fuit* tibi causa novæ hujus et incredibilis peregrinationis? MEN. *Juventa, et plurima animi audacia me incitavit.* PHIL. Desine *ó* beate, tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam *est* vestis *illa, et* quid tibi opus-fuit itinere inferno? aliequi enim *est illa* via quædam nec jucunda neque grata. MEN. *Necessitas, ó dilecte, dimisit me ad* domum *Ditis, consulturum animam Tiresiæ Thebani.* PHIL. Heus, tu! at num deliras? *aliter* enim non ita metricè-decantares apud homines-amicos. MEN. Ne mireris, ó amice; nupèr enim versatus *cum* Euripde et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo *se* habent res apud superos, et quid agunt in urbe? PHIL. Nil novi, sed qualia antehac, *nempe,* rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium *(i. e. fanerantur)* obolos-trutinant *(i. e. vilissimum quodque faciunt lucellum.)* MEN. O miseri et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla *datur* facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab* inferis de iis-qui hîc *agunt?* MEN. Per Jovem, et multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud *me* tacendi gnarum, et prætcrea apud etiam sacris-initiatum. MEN. Mandas quidem *mihi* durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, 'Divites hosce, "et opulentos, et aurum inclusum, tanquam Danaen, custodientes'—

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, *nempe,* quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula* ordine, et quæ vidisti, et quæ audisti apud eos. Veri-simile enim *est*

te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus ?—Et primùm exponam tibi sententiam meam, et unde impulsus fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum ; præterea verò et adulteria eorum, et videntias, et rapinas, et supplicia, et patrum expulsiones, et suorum nuptias, *eximie* putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hic rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer *(i. e. quid de me facerem.)* Neque enim putabam Deos unquam adulteria patrâsse, et seditiones movisse contra se-invicem, nisi judicarent de his tanquam pulchris ; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3 Postquam itaque dubius-hærerem, visum est mihi, *me* hæc adeuntem, qui philosophi vocantur, et *iis* me ipsum in manus tradere, et orare eos ut ureretur me quomodocunque vellent, et ostenderent *mihi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente agitans adibam eos. At latuit meipsum ruens *(i. e. imprudens ruebam)* e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi nihil saltem vitæ idiotarum apparere facerent auream. *Nam* alius videlicet eorum hortabatur omnino voluptati indulgere, et sequi hanc solam ex omnibus ; hanc etenim esse fœlicitatem. Alius verò rursus continuò arcinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat me* semper laborare, et ærumnosum esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum me præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse BONUM *quid.* Quid verò opus est *me* memorare etiam de mundo ? qui quotidie audiebam ab iis *hujusmodi voces, nempe,* ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam ? Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc,* quòd illorum unusquisque, loquens de maximè contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio, esse* calidam, neque illi *asserenti eandem esse* frigidam ; et hoc, cum plane scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his-qui dormirant, modò quidem annuens, modò iterum renuens. Hoc *quodcunque dicturus, est* adhuc multo absurdius illis *quæ jam dixi.* Observans enim, comperi ipsos hosce *philosophos* studiosè exercentes maximè contraria ipsorum sermonibus. Vidi itaque eos,

qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paulùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere prôpter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quisbusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò *eò* pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum *(i. e. demissam habens barbam)* nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viæ *alii feros* dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum *(i. e. distinctum)* sicut mali præcones in certaminibus *(i. e. ludis)* Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub dio in herbâ. Postquam verò satis habuit præparati-per-diætem, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitûs, neque nominum. MEN Hoc sanè manifestum *est*, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias Æaci decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-porem. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant*-usui ad cæremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mœsti, et uberes lacrymas fundentes.* Et *jam* quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex.* Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unà per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ceûs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur; nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contuso, ille verò cruce, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris cramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem scriptus est sedens *(i. e. sedem)* super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furiæ assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mœchi, et lenones, publicani, et adulatores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et ventricosi, et podagrici, gravatus quisque eorum collari, et cœco talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *sese.* Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant *nos* et contra-testantur, et redarguunt ea quæ facta-sunt a nobis in vitâ: et videntur quædam eorum perquam fide-dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes *a* corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, *et* vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam *eum*, "Qualis erat in "vita, et quantùm tunc turgeret, cùm multi manè adstarent "vestibulo expectantes egressum *ejus*, protrusique *interim*, et "exclusi a famul's. At is, vix tandem illis excriens purpureus, "aut auratus, aut versicolor quispiam, putabat *se* reddere allo-"quentes fœlices, et beatos, si, protendens pectus aut dextram, "daret *iis alterutrum* osculandum.——Tum illi *hæc* audientes dis-"cruciabantur.

7. Una verò causa judicata-fuit *a* Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimùm apud inferos) interveniens liberavit *a* condemnatione Dionysium Siculum, cum accusatum a Dione *de* multis et nefariis *criminibus*, tum testimonio convictum a Perticu, *et* pene alligatum Chimeræ; *liberavit, inquam, eum Aristippus*, asserens multis cum eruditis benignum fuisse in *suppeditanda* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii locum. Ibi verò liquit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant *e* nuper mortuis: illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos, erat id* quiddam servile admodum et adulatorium; et hoc, cùm-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè *se* habentem; et terrâ genitum Tityum: *ô* Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et heroinas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;

alios verò juveniles, et firmos, ipsosque maximè *ex Ægyptiis*, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque *eorum* dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix *tandem* agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus, et similibus *sibi invicem* omnibus, et terrificum cavumque quiddam mentibus, dentesque nudos ostendentibus, dubitabam apud me, quenam-*signo* discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro præsse, et disponere singula, accommodans pompam-agentibus diverses variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompâ, non sinens *eos* ad finem pompam usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantisper *tantùm* sinebat *eum* uti habitu *regali*. Postquam verò pompæ tempus præteriit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, fit qualis erat priùs, nil differens *a* vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrèferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum *(i. e. prout fabulæ postulant)*. Et idem *actor*, etiamsi forte paulò ante graviter admodum ironatus fuerit personam Cecropis, aut Erechtei, paulò *tamen* post, a poeta jussus, servus prodiit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non amplius nominatus Agamemnon *filius* Atrei, neque Creon Menœcei, sed Polus Suniensis *filius* Charicles, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. Phil. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nùnne honoratiores sunt apud eos *(scil. inferos)* quam inu-

bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-*est* decumbere contentum, *et* ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, *sive infirmos*, calceos mercede sanans *(i. e. sarciens)*. Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis *est* alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, supprimens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et *de* sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis *enarrâsti*.—Quodnam verò erat decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia *multa:* postremò verò illud de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, *scil.* et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

DECRETUM.

" QUANDOQUIDEM Divites in vita perpetrant multa et illi-
" cita, rapientes, et vim-inferentes, et omni modo pauperes des-
" picientes: VISUM EST Senatui Populoque *Inferno*, corpora
" eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum
" scelestorum; animas verò remissas sursum in vitam dimitti in

" asinos, donec transegerint quinque et viginti myriadas annorum
" in tali *statu*, asini renati ex asinis, et overa ferentes, et agitati a
" pauperibus. At, reliquo deinde *tempore*, licere illis mori."——
" Dixit sententiam *hanc* Calvarius *filius* Aridelli, parvi Macinen-
" sis, e tribu Exsanguana."—Decreto hoc lecto, magistratus quidem suffragiis confirmabant, plebs verò manus protendebat, et fremuit Proserpina, et latravit Cerberus. Sic enim quæ *decreta ibi* leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata fuere*. Ego verò aggressus Tiresiam, cujus *rei* gratiâ veneram, *et*, narrans *ei* omnia *mihi difficilia*, supplicabam *eum*, ut diceret mihi, qualem putabat optimam vitam. Ille verò ridens (est autem vetulus quispiam cæcus, pallidusque, gracilique voce), " O fili, inquit, novi
" quidem causam perplexitatis tuæ, quòd profecta sit a sapienti-
" bus illis, non eadem inter-se sentientibus. Sed non fas *est* re-
" spondere tibi; interdictum enim est a Rhadamantho. Nequa-
" quam, (aiebam,) ô patercule, sed dicito, et ne negligas me
" oberrantem in vita, teipso cæciorem." Ille verò, abducens me, et abstrahens procul *ab* aliis, *et* leniter inclinans ad aurem, inquit, " *Vita idiotarum*, sive privatorum, *est optima et prudentissima*.
" Quare, desistens a dementia tractandi sublimia, et speculandi
" fines et principia, respuensque vafros hosce syllogismos, et du-
" cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe,
" *Quomodo, rectè dispositis præsentibus, percurras* vitam *ridens ple-*
" *rumque, et de re nullâ solicitus*." Sic locutus prorupit iterum in pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat), " Age, (inquam) ô Mi-
" throbarzane, quòd cunctamur, et non abimus rursus in viram?"
Ille verò ad hæc, " Confide, (inquit) ô Menippe; ostendam enim
" tibi brevem et facilem viam." Et abducens me in regionem quandam reliquâ obscuriorem, *et* procul manu ostendens sub-obscurum et tenue quoddam lumen, quasi per rimam influens, " Illud
" (inquit) est Trophonii templum, et illinc descendunt Bœotii.
" Hâc igitur ascendito, et statim eris in Græcia." Ego verò gavisus *ejus* dictis, et Magum amplexus, ægrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII.

CHARON, SIVE SPECULANTES.

MERC. QUID rides, ô Charon? aut, cur, relicto navigio, huc ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mortalium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui descenderunt ad nos: nemo enim eorum trajecit sine lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petiissem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse *in* re: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. Mer. Non otium *est* mihi, ô portitor: abeo enim Jovi supero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum *(i. e. in totum)* vestrum; aut pede corripiens et me, ut nuper Vulcano feci*t*, dejiciat a limine cœlesti, *ita* ut *superis* risum præbeam, et ipse claudicans pocillatorem-agendo. Char. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maiæ fili, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remumutrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllenie, concede *illud* mihi beneficii in-perpetuum memori-futuro. Mer. Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum *(ei tantam fecero moram)* oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrifaciens. Hoc verò jam dispiciendum *est*, *scil.* quomodo rerum capita videas.

2. Char. Excogitato ipse, ô Mercuri, optimum-*factu*. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. Mer. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cœlum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas *est te* semper versantem-cum umbris *in* Jovis regiam ascendere, tempus *est* nobis circumspicere excelsum quempiam montem. Char. Nosti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu*-potiora. Si-

militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Recte dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse est autem te etiam quodammodo simul laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt mihi* possibilia.

3. MER. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, et in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios super alios, ut ab altiore *specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantùm* cum simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-pensilis versatus. Nobilis verò Homerus statim nobis cœlum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, rempe cum-mōris Atlantem, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut olim supponens-seipsum oneri sucesserit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam* posuere *Pelion s lvosum*.—Videsne, quàm facilè simul et poeticè effecerimus? Agè igitur, concensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oporteat.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italia et Sicilia; porrò a septentrione ea *loca* solummodo *quæ sunt* justa has *proximas partes* Istri; indeque *(scil. a meridie)* Creta *demissa* non conspicuè admodum. Transmovenda *et nobis*, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hac* gracilitate, earsum producentes ultra fidem; *et* dein', deturbari cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* cassis. MER. Bono-sis-animo; omnia enim tuò se habebunt: transpone Oetam, advelvatur et Parnassus. En! iterum conscendam. Bene habet; video omnia. Ascendito jam et tu. CHAR. Porrige manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem *(i. e. undique)* circumspiciens speculare omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nôstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum* ipsa Castalia, Oetamque, et alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non soùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primùm occurrens vidisti me ridentem, et interrogabas me, quòd riderem? Audità enim *ridiculâ* quâdam *re*, delectabar supramodum. MER. Quòd verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè*, " inquit, *veniam in crastinum* diem;" et, inter *hæc* verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus *erat* Lynceus ille, quâ *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vîn' *tu*, *ut* ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidên'? Opprobrium *est* hoc in artem *meam*: ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum *(in quo descriptum erat)*, "Quomodo Neptunus coegit nubes, et excitavit procellas " omnes, et turbavit pontum, injiciens tridentem, tanquam tory- " nam quandam, et commiscens mare multis aliis *modis*;" *cum*, *inquam capit hæc canere*, *tum* e versibus *(i. e. vi versuum ejus)* tempestas et caligo subitò incumbens prope modum subvertit nobis navem. Quo tempore, et ille *(scil. Homerus)* nauseabundus evomuit plurima carmina *in* ipsam Scyllam et Charybdem, et Cyclopem *(vel potiùs* unà cum ipsa Scylla, &c.*)*. MER. Non

difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, amplusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justiùs laudarent me, qui paulo post corripiens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare *se* etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam* est *ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem parare in Lydiam, ut, capto Crœso, imperet universis. CHAR. Ubinam verò est et Crœsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidèn' jam Crœsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. " O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, " et quantum est nobis auri non-impressi, et cæteram magnificen- " tiam) dic mihi quemnam omnium hominum putas esse fœlicissi- " mum?" CHAR. Quid tandem dicet Solon? MER. Bono sis animo: indignum nil, ô Charon. SOL. " O Crœse, pauci quidem " fœlices *sunt*. Ego, verò puto Cleobin et Bitona, sacerdotis filios, " fuisse fœlicissimos *omnium* quos novi." CHAR. *Filios, nempe,* illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. " Esto: habeant illi primum *locum* fœlicitatis. Quis verò fuerit " secundus? SOL. Tellus ille Atheniensis; qui et bene vixit, et " mortuus-est pro patria. CROES. Ego verò, impudens, nònne " tibi videor esse fœlix? SOL. Nondum novi, ô Crœse, nisi perve- " neris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad " finem, *est* certum indicium talium *rerum*." CHAR. Optimè, ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod refulget subpallidùm, cum rubore, est aurum; nunc enim primùm vidi, continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et

cujus-gratiâ *tantopere*-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt-ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Crœsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num putas Pythium quid indi-
" gere lateribus hisce? CROES. *Ita*, per Jovem: nullum enim est
" ei Delphis tale donarium. SOL. Arbitraris igitur *te* Deum bea-
" tum reddere, si inter alia possideat et lateres aureos. CROES.
" Quidni? SOL. Narras mihi, ô Crœse, multam in cœlo pauper-
" tatem, si oporterit eos, *nempe*, *Deos*, mittere-qui-advehant
" aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim
" nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num
" ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL.
" Estis igitur indigi potioris *metalli*. CROES. Quomodo *est* fer-
" rum melius auro? SOL. Discas, si, nil ægrè-ferens, respondeas.
" CROES. Interroga, ô Solon. SOL. Utrum meliores *sunt* qui ser-
" vant aliquos, an qui ab iisdem servantur. CROES. Qui servant
" proculdubio. SOL. Num igitur, si Cyrus, ut quidam ferunt,
" adoriatur Lydos, facies tu exercitui gladios aureos, an *fuerit*
" ferrum tunc necessarium? CROES. Ferrum haud-dubiè. SOL.
" Et, nisi hoc comparaveris, aurum iverit ad Persas captivum.
" CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *pre-*
" cor. Vidéris ergo confiteri ferrum *esse* præstantius. CROES.
" Jubesne ergo me consecrare Deo lateres ferreos; aurum verò
" retro rursus revocare? SOL. Neque indigebit ille ferro: sed,
" sive æs dicaveris, sive aurum, consecraveris quidem *id* posses-
" sionem aliquando, et prædam aliis, *scil.* Phocensibus, aut Bœo-
" tiis, aut Delphis ipsis, aut latroni cuipiam tyranno: Deo verò
" parva est cura auriticum vestrorum. CROES. Oppugnas tu semper
" divitias meas, et invides." MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod-videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum-agi a Cyro in rogum: nuper enim audivi Clotho perlegentem quæ cuique destinata-*sunt*. In quibus scripta fuere et hæc, " Crœsum quidem a Cyro capiendum, Cyrum verò
" ipsum moriturum e Massagetide illa." Videsne Scythicam

illam, in equo albo equitantem? CHAR. *Video*, per Jovem. MER. Tomyris est illa; et hæc, abscisso Cyri capite, injiciet *illi* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyses est ille. Regnabit hic post patrem, atque inceptis-frustratus mille *noctis* et in Libya, et Æthiopia, tandem insaniâ correptus, quòd occiderit Apim, morietur. CHAR. O *res* multo risu *dignas!* At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumfluâ; gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orœtæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Euge, ô Clotho! Fortiter, ô optima, abscinde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* graviùs casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidên' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentiæ, et voluptates, et avaritiæ, et iræ, et odia et similia. *Ex his* verò insciția infra quidem commixta-est iis; et, per Jovem, odium etiam simul degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæ verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes. *idem passos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuique adnexas, unde contigit omnes suspendi e filis tenuibus. Videsne quasi quædam aranearum fila descendentia in unumquemque a fusis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic verò ex alio; et hunc quidem hæredem-fieri illius, cujus filum est brevius; illum verò hujus rursus: implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo?* Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Hæc, Ô Mercuri, *sunt* prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate *(i. e. ut merentur)* dicere, quam sit ridicula; et præcipuè vehementia eorum *(i. e. hominum)* studia, et *quòd ipsi* in media spe abeunt, ab optima morte abrepti. *Sunt* verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicutæ, et judices, et tyranni: et nil omnino horum subit eos *(i. e. eorum mentes)* dum bene-agunt *(i. e. prosperi sunt)*. Cum verò dejecti-fuerint, *tum* illud *iis in ore* frequens *est*, *Ohe*, et, *Væ*, *væ*, et *Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et *quòd in* vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus *(si hæc considerarent)* et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet et abducat *eos* illaqueans febre, vel tabe, *tum* indignantur ad abductionem, *quia*-nunquam expectârant *se* abreptos-fore *ex* iis *terrenis bonis*. Aut *(ut exemplum offeram)* quid, *arbitraris*, non faceret ille, *potius quam ædificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa *(scil. domus)* habebit sibi finem *(i. e. perficietur)* at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, *cum* ipse miser ne *vel* cœnâri in ea? *Et porrò* ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit *puero* patris nomen, si *hic*, *inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi hujus gaudii est*, quòd spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem athletæ qui vicerit *in* Olympiis *ludis*; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filo suspensus erat ipsi. Videsne verè illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde *verò*, priusquam iis fruantur, avocatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita *sit* iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse felicissimi, extra instabilitatem, et, ut dicis *(i. e. ut dici solet)* ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil.* timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim *reges* versantur-cum his. Omitto luctus, et morbos, et affectus, plane dominantia ipsis ex æquo *cum cæteris hominibus* quoniam quidem tempus recensendi mala horum *(scil. regum)* esset *idem ac tempus considerandi* qualia *sunt mala* privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cujnam ho-

mines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuosè-desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. *At* deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile *est* aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores *sunt*, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, *esse*-desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulâsti tu *homines* nihilo deteriùs Homero *ipso*, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contendentes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum *tantùm* obolum. Visne igitur, quoniam sumus *in hoc* excelso-loco, *ut* vociferatus quàm maximè *possum* adhorter eos, "abstinere quidem a vanis laboribus, vivere "autem, semper habentes mortem ante oculos." dicens, *O vani, quid soliciti-estis de his* rebus? *Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida* sunt *sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nônne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? MER. O beate, non nôsti, quomodo ignorantia et error disposuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo inclamare velim *vel* illis. MER. Supervacaneum *est* dicere iis hæc quæ sciunt. Videsne ut absistentes *a* vulgo deridentea quæ fiunt, et nequaquam iis delectantur, sed apparent *vel* jam meditantes fugam a vita ad vos? Quippe odio-habentur *ab hominibus*, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre-corporum repositoria, ubi defodiunt *eadem*.—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed viden' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt cadaverum receptacula, et corporum reconditoria.

CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc *sunt* ad eos *qui* in orco *sunt*. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile *est*, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvariæ *sunt* aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nôsti itaque *tu*, an semel subterranei facti possint amplius redire. Quin et *ego*, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret *me* non solùm deducere eos, sed etiam reducere rursus, postquam biberint. O stulti *præ* amentia! nescientes quantis terminis res mortuorum et vivorum discretæ-sunt, et quales sunt *res* apud nos, et quòd. *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est. Irus verò, imperatorque Agamemnon*, sunt *in eodem honore. Puer autem Thetidis pulchricomæ* est *æqualis Thersitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in *littore* Rhœteo. CHAR. Non magna, ô Mercuri, *sunt* monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, *nempe*, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adeò ut *per* decem totos annos ne navim subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa-est, et nullum ejus vestigium adhuc reliquum *manet;* nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa *circumdata* magno *manium*-ambitu; et ipsa non multò post exquirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant *hæ urbes:* nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod *est* incredibilius, tota etiam flumina. Ergo Inachi ne *vel* monumentum adhuc restat in Argo. CHAR. Vah, *quæ*-laudes, Homere, et *quæ*-nomina! *Ilium Sacrum*, et *latas-vias habens*, et *pulchrè structæ Cleonæ*.

15. Sed, inter sermones *nostros*, quinam sunt illi bellantes, aut cujus *rei* gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semimortuum inscribentem trophæum sanguine suo. CHAR. Qua verò de re bellum *est* iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen accepe-rit

spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e sedibus. Mer. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *bosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. Char. Bene fecisti, ó Mercuri; semper scribéris beneficus: profeci *enim* quodammodo per te *in-hac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER II.

DIALOGUS I.

DE SOMNIO: SEU, VITA LUCIANI.

NUPER quidem desieram in ludos ire, cum-essem ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce *(ut vocantur)* primùm quidem *me* ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutiùs fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit *(i. e. affectus erat)* vel *ex privata*-sententia, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) "Non fas (inquit) aliam artem "prævalere, te præsente; sed abducito hunc (commonstrans me) "et assumptum docето esse bonum lapidum opificem, et concin-"natorem, et statuarium: potest enim vel hoc, fœliciter *se* habens, "ut nosti, *a* natura." Conjiciebat verò *id e* ludicris *a me confectis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos, aut, per Jovem, et homines;

idque consimiliter *satis*, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem *meam*; et concipiebant *omnes* bonam de me spem, utpote *qui* artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, *ea*-re gravatus: sed videbatur mihi *ars illa* habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales *meos*, si conspicerer et Deos sculpere, et parvas quasdam imagines fabricare, cura mihi, tum illis quibus mallem. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cœlo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium* bonum est *dimidium omnis* operis. Duriùs verò impingente *me* præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit me non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis prœmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et eppletus oculos lachrymis: et commemoro scuticam, et ostendebam vibices, *et* accusabam nimiam quandam *avunculi* crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multùm fratri convitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata *sunt* quidem ridicula et puerilia: audietis verò, ô viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditeres vel prorsus auscultandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus Somnus venit* ad *me in quiete, benignam per noctem*, manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans *est (i. e. insonat auribus meis)* erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodum me totum; jam verò rursus habebar ab altera. Clamabant verò ambæ in se-invicem; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-essem; at illa, quasi *hæc* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quam lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, uri earum mallem me-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est.—"Ego, chare "fili, ars sum statuaria, quam heri discere cœpisti, et domestica "tibi, et a familia *tua* cognata. Nam et avus tuus (addens nomen "avi-materni) marmorarius fuit, et avunculi *tui* ambo, magno- "pereque claruerunt per me. Si verò velis abstinere a nugis et

" tricis hujus (alteram indicans) sequi verò et cohabitare mecum ;
" primùm quidem foriter alêre, et habebis humeros validos ; eris
" verò alienus ab omni invidia, et nunquam abibis in terram ex-
" ternam, relictâ patriâ, et familiaribus ; neque laudabunt te
" omnes propter verba. Ne verò averseris corporis *hujusce* fru-
" galitatem, neque vestimenti sordes. Nam et Phidias ille, pro-
" gressus ab hujusmodi *initiis*, spectandum-exhibuit Jovem, et
" Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-
" teles in admiratione fuit. Hi igitur cum Diis adorantur. Si
" verò ex his unus factus-fueris, quomodo quidem non fies et ipse
" celebris apud omnes homines? Exhibebis verò patrem *tuum*
" æmulandum, reddes autem et patriam spectabilem."——Talia,
atque his etiam plura, dixit Ars illa *(nempe, statuariæ artis Dea)*
hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum
connectens *verba*, et contendens mihi persuadere. Sed non ulte-
rius memini ; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc ferme-mo-
dum.—" Ego verò, ô fili, Doctrina sum ; consueta jam, et nota
" tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque
" bona quæsiveris marmorarius factus, hæc quidem jam-dixit.
" Nihil enim eris quod non operarius *fuerit (i. e. nil nisi operarius*
" *eris)* corpore laborans, et in hoc ponens totam vitæ spem : ob-
" scurus quidem ipse, parvum et abjectum *lucellum* accipiens,
" sententiâ humilis, reditu verò tenuis : neque *eris* amicis in-foro-
" auxiliaris, nec inimicis formidabilis, nec civibus æmulandus ;
" sed unum illud, *nempe*, opifex, et e promiscua plebe unus ; sem-
" per formidans eminentem *quemque*, et celens dicere valentem,
" leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-
" fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia
" multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*
" videntibus, si mentem habeat, qui optârit fieri tibi similis. Qua-
" lisqualis enim fueris, censebere mechanicus *tantùm*, et opifex,
" et manibus-victum-quæritans. Si verò mihi obsequaris, primùm
" quidem ostendam tibi opera multorum virorum antiquorum,
" enarrans et gesta mirabilia, et sermones eorundem, reddensque
" *te* (ut *ita* dicam) omnium peritum : et exornabo animum, quod
" est *in*-te præcipuum, multis bonisque ornamentis, *nempe*, modes-
" tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, forti-
" tudine, pulchrorum amore, appetitu erga honestissima. Hæc
" enim sunt re verâ purus animi ornatus. Nil verò aut antiquum
" aut nunc agendum latebit te : sed et mecum providebis quæ
" opus-sunt : et, in-summa, brevi docebo te omnia et quotquot
" divina sunt, et quot humana. Et qui nunc pauper *es*, filius ali-
" cujus *(i. e. nescio cujus)* qui statuisti aliquid de arte adeò illibe-
" rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*
" honestatus, et laudatus, et propter optima æstimatus, et con-
" spectus a præcellentibus genere et divitiis ; indutus quidem
" hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

" didam) magistratu verò, et primo loco honestatus. Et, si ali-
" cubi peregrineris, nec ignotus eris, neque obscurus in terra
" aliena; talia *(i. e. illustria adeò)* tibi addam insignia; *ita*-ut
" unusquisque aspicientium, proximum tangens, monstrârit te
" digito, dicens, *Hic ille est.* Si verò fuerit aliquid studio dignum,
" et occupaverit amicos *tuos*, aut totam etiam civitatem, omnes
" convertent-oculos in te. Et, sicubi fortè dicas quid, ausculta-
" bunt plurimi inhiantes, admirantes, et fœlicem-prædicantes te
" *propter*-vim sermonum, et patrem *tuum propter* fortunam. Quod
" verò dicunt, *scil.* 'quod quidam fiunt immortales ex homini-
" bus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nun-
" quam desines adesse eruditis, et versari cum optimis. Videsne
" Demosthenem illum, cujus filium, *et* quantum ego reddidi?
" Videsne Æschinem, qui filius fuit tympanistriæ? At tamen Phi-
" lippus colebat eum per me *(i. e. meâ operâ)*. Socrates verò, et
" ipse educatus sub statuaria hac, quamprimum intellexit meliora,
" et ab ea aufugiens transiit ad me, audîn' ut ab omnibus decan-
" tetur? Rejiciens verò tantos illos, talesque viros, et gesta splen-
" dida, et orationes graves, et habitum decorum, et honorem, et
" gloriam, et laudem, et sedes-primas, et potentiam, et imperia,
" et celebrem-esse propter sermones, et beatum-prædicari propter
" prudentiam *(rejiciens, inquam, hæc)* indueque tuniculam sor-
" didam, et resumes habitum servilem, et habebis in manibus
" vectes, et scalpra, et cæla, et malleos; deorsum in opus incli-
" natus, abjectus *ipse*, et abjecta-affectans, et omni modo demis-
" sus; nunquam caput-erigens, nihil aut virile aut liberum
" cogitans, sed providens quomodo quidem opera erunt tibi pro-
" portione concinna, et speciosa, minimè verò solicitus, quomodo
" eris ipse concinnusque et ornatus; sed reddens teipsum saxis
" *ipsis* despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis, *scil.* assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ, transivi ad Doctrinam, lætus admodum; et præcipuè, quum scutica venit mihi in mentem, et quòd pridie statim inflixerat plagas non paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat: postremò verò diriguit, et mutata-est in saxum, quemadmodum audimus de Niobe. Si verò passa-est incredibilia, ne diffidite *mihi;* somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit, " Re-
" munerabo igitur te *pro*-justitia, quòd rectè dijudicâris hanc
" causam. Et jam adesto, ascende currum hunc (ostendens cur-
" rum quendam alatorum quorundam equorum Pegaso similium)
" ut videas qualia et quanta, non secutus me, ignoraturus eras."
Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplabar urbes, et gentes, et populos, quemadmodum Triptolemus ille, seminans *et ipse* aliquid in terram. Non-jam verò memini, quid seminatum illud erat; sed hoc solum, quòd homines

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-amplius indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis *(i. e. quàm pulcher)* venerim; submonuitque *eum*, qualia *(i. e. quàm iniqua)* propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum *hæc* narro, " O " Hercules, (dixerit aliquis) quàm longum et judiciale *est hoc* som- " nium!" Tum succinuerit alius, " Hyemale est somnium, cum " noctes sunt longissimæ; aut forsan trinoctiale, ut est et Her- " cules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia " *(i. e. sic)* apud nos, et memoraret noctem puerilem, et vetera " jamque obsoleta somnia; *omnis* enim frigida narratio insipida " *est*. Num suspicatus est nos *esse* quosdam somniorum aliquorum " interpretes?"—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps somnia, nugari, voluit, sive, interpretandum quid proposuit*. Nôstis enim *quòd*-enarravit visionem, non *ut* simulationem *(i. e. non quasi simulare, sive obscurum quid proponere vellet)* neque quasi conscius *se* nugari *in* iis *rebus*; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audîerit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

DIALOGUS II.

DEORUM CONCIO.

Jup. NE amplius, ô superi, susurretis, neque in angulos conversi in aurem alii-aliis sermones communicetis, *utpote*-indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce *rebus*, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. Merc. Audi; tace. Quis ex per-

fectis Diis, quibus licet, vult verba facere? Consultatio verò *est* de inquilinis et hospitibus. Mom. Ego Momus, ô Jupiter, si permiseris mihi dicere. Jup. Præconium jam permittit; quare nil indigebis me *(i. e. meo permissu.)* Mom. Dico igitur, nostrum nonnullos atrocia facere, quibus non sufficit semet factos fuisse Deos ex hominibus, sed putant *se* præstare nil magnum neque juvenile *(i. e. forte)* nisi reddiderint et pedissequos et famulos suos honore pares nobis. Volo verò, ô Jupiter, *te* concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, *quòd* que nil eorum reticebo quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cumvocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam *sanè* nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessûs, et *quòd* ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam,* subvexerunt insuper in cœlum et ministros, et thiasi-sodales, et adscripserunt *eos Deorum numero.* Et nunc, æquè *ac nos,* cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; *et hoc,* ne-quidem persolventes nobis pensionem inquilinis-solvendam.—Jup. Dicito, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliàs alium. Oportet verò concionatorem liberum nil tergiversari *in* dicendo.

2. Mom. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semihomo *tantùm,* nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis *sit,* et effœminatus; semi-insanus, *et* a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro *suo,* adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem *(nempe Pan)* cornua habens, et, quantum *est* a medio ad imum, capræ similis, et barbam profundam demittens, parum differt-ab hirco; alter verò *(scil. Silenus) est* senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam,* iste: Satiri verò *sunt* alii, auribus acuti, calvi et ipsi, *et* cornigeri (qualia cornua nascuntur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis qualcs nobis Deos facit generosus ille? *Anne*-deinde miramur, si homines nos contemnant, videntes ridiculos adeò et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas,

alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nònne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et aliòs *(i. e. de aliis)*.

3. Jup. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule; video enim quò oratione rapiare. Hi enim, *(i. e. quod ad hos attinet)* alter quidem eorum sanat, et sucitat *ægrotos* e morbis, et est *pretio æqualis multis aliis*. Hercules verò, qui est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. Mom. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate linguæ contra et teipsum, multa possem dicere. Jup. Et in me quidem *vel* maximè licet. Num igitur et me reum agis peregrinitatis? Mom. Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter*-Achaios, qui dictitant te suppositìtium esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fœminis* commixtus, et ad eas descendens in aliàs aliâ formâ prælusisti principium talium delictorum, et causam cur cœtus noster nothis compleretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hisce; non enim aliter dicere possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audìerit, quòd Hercules quidem exhibitus est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd* propè *se invicem sunt* templum *quidem* Herculis famuli, et Eurysthei domini ejus sepulchrum *tantùm*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasenem, et cæteros? Quare velo hæc omittere: longum enim esset reprehendere *singula*.

4. Jup. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristàris adolescentulum, convitia jactans in familiam *ejus*. Mom. Ergo non dixero de aquila, quòd et hæc in cœlo est in sceptro regio considens, et solùm non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo ut non intelli-

gat, si quis *ei* præbibat? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longùm valere jussis, immortales-faciunt *et* ipsi, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens *(i. e. clam nos)*. Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-*cum sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cœlum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi?* Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? Jup. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata *(sive mysteria)* sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. Mom. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. Jup. Omitte, inquam, ea de Ægyptiis: aliàs enim de his per otium deliberabimus. Tu verò alios nominato. Mom. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochum; qui, cum sit filius scelesti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatorem-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam *enim* et Polydamantis athletæ statua metdetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterùm ego, audiens jam multa etiam peregrina nomina *numinum* quorundam neque apud nos existentium, neque omnino constare valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multùm celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria *(i. e. temere ficta)* ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæfato-decreta-sunt, et quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præ-

cipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. Jup. Lege. Non enim reprehendisti omnia absque-ratione; et oportet *nos* cohibere ex iis plurima, ne supra modum fiant, *(i. e. crescant)*.

DECRETUM.

Boná fiat *Fortunâ*.

6. CONCIONE legitimâ coactâ, septimo *die mensis* ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-*filius;* et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis *hujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cœlum, adeò-ut convivium *nostrum* sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit *(i. e. æstimatur)* minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos censent seipsos prima-sede, præter omnia patria *(i. e. contra mores patrios)* et volunt præponi *nobis* in terris; *propter hæc omnia*, VISUM ESTO Senatui Populoque *Cælesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu *qui fuit* sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento *per* Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò *rem* expendentes, vel declarabunt *eos* esse Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatis, et ab arbitris semel segregatis, deprehensus-fuerit *in* cœlum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam *artem;* et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa: sed deligentem unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quæ non nôrunt. Quotquot verò jam *immeritò* habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò *suam* aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audîsse præconium, et noluerit venire ad arbitros, damnato desertam ejus *causam*.—Jup. Hoc quidem *est* justissimum nobis Decretum, ô Mome; et, cuicunque *ita* videtur, protendat manum. Ita

verò potius fiat: novi enim quod complures erunt non protensa manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicunque non exhibebit *hæc omnia*, nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

DIALOGUS III.

TIMON, SIVE MISANTHROPUS.

Tim. O JUPITER philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citiùs cllychnium metueret, quam flammam cuncta-domantis fulminis; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* acceptures hoc solum *incommodi e* vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum*, *quippe*, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facinora promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vigens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuò immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et* terræmotus *facre tunc* instau-cribri *frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluviæque *fuere* effusæ, et impetuosæ, *et* gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione,

ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ appulit *in* Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ *tuâ* digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter *in* ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, padarim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerant verò alii manus tibi ipsi *in* Olympia. Et tu altifremus ille pugnaces ad cædes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum-exinctor, et Titanum victor, sedebas, dum circumtonderetis capillos ab iis, *quanquam* fulmen decemcapitale in dextra tenens. Quando igitur, ô admirande, desinent *a te* negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaëthontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis commodis, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs contemnas effigiei opes in amicorum beneficentiam, postquam per hæc factus sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt *me*, qui antea venerabantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per*-viam incedens incidam *in* eorum quempiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, *ac* tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ diverunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum *(me scil.)* qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, *et* rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* luerifacturus, *nempe me* non ampliùs visurum plurimos præter meritum prosperè agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, *et* factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. Jup. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squalidus, et rhenone-amictus? Fodit verò, opinor, pronus-*cum-sit*-homo *sanè* loquax, et confidens. Philosophus nimirum est: *alio qui* enim non tam impios percurreret sermones contra nos. Mer. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est*ille* qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus mactare nobis* totas hecatombas, apud quem consuevimus splendidè celebrare Jovialia.

Jup. Heu commutationem! *Hiccine est* honorabilis ille, ille *(in quam)* dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus?* squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? Mer. *Ut* ita quidem dicam, benignitas afflixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere:* sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; *eos inquam,* escâ *interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus,* et, si qua etiam medulla inerat, exuxissent et hanc diligenter admodum; *post hæc, inquam,* aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes *eum,* neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt *eum,* nec nomen *ejus* nôrint, an Timon vocetur. Jup. Et sanè vir *est* non despiciendus, nec negligendus: et merito indignabatur *in nos,* calamitosus cum sit; quoniam vel eadem egerimus *ac* execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguissimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiaque, et magnum pejerantium tumultum, et viminferentium, et rapientium; præterea verò et formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt,* et observatu-difficiles, nec sinunt *me vel* paululum connivere) *propter hæc, inquam,* jam-diu non aspexi in Atticam: et præcipuè, ex quo philosophia et verborum contentiones *apud*-eos increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis,* non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, *virum* erga nos non immerentem. At *tu,* ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneant ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi ejus radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jaculares in Anaxagoram sophistam, qui persuasit sectatoribus *suis,* non omnino aliquos esse nos Deos. Sed aberravi quidem *ab* eo: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, *nempe,* si viderint Timonem eximiè ditatum.

4. Mer. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

cantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè locutus-est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. Plut. At ego, ô Jupiter, non ibo ad eum. Jup. Quapropter, ô Plute optime; et hoc me jubente? Plut. Quia per Jovem contumelias exercebat in me, et exporiabat *(i. e. exhauriebat)* et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis.' Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contentisunto miseri obolos quatuor lucraci, qui *olim* negligenter dono profundebant talenta decem. Jup. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidéris mihi tu quidem esse, *ô Plute*, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, *et* oculis-fixis-aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile *est*) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd scelcratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infalicem et odiosum herum, simens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est* te olim hæc incusásse, nunc verò Timoni contraria objicere?

5. Plut. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

attinet: et rursus putabam, illos qui-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes *verò* quòd paulò post abibunt *(i. e. morientur)*, relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu et interdiu ire quò velit, et versari cum volentibus; sed *et* ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad eam invitans; num, *inquam*, talis videatur *tibi* amare *uxorem?* Non dices, ô Jupiter, *hoc* tu, *qui ipse* sæpenumero amore-captus-*es*. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò *eandem*, virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque, cum-dicat *se* amare *eam*, et manifestus sit *(i. e. appareat amare)* e colore, et corpore tabefacto, et oculis refugis; estne *(i. e. fierine potest)* ut talis non videatur delirare? *Qui*, cum-oporteat *eam* liberos-gignere, et nuptiis frui, *nihilominus* tabescere-faciat puellam formosam adeò et amabilem, dum-alat *eam* tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. Jup. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantùm auro, absque-potu, et absque-cibo, siccique ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nacturus Timonem multo prudentiorem. Plut. Illene unquam desinet cum studio *(i. e. festinanter)* exhaurire me quasi e cophino perforato, *idque* priusquam omnino influxerim, dum-velit *vel* prævenire influxum, ne abundantiùs incidens ipsum undisobruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustraque infusurus, vase non continente; sed *eo*, quod influii, propemodum effuso, priusquam influxerit; ita latior *est* dolii hiatus ad effusionem, ac liber *est* exitus. Jup. Ergo, nisi obturaverit hiatum hunc, et simul-ac-semel *(i. e. prorsus)* expansum *fundi spatium*, brevi effuso te, facilè rursus invenerit rhenonem et ligonem in dolii fœce. Verùm abite jam, et ditate eum. Tu verò, ô Mercuri, memineris rediens, Cyclopas ad nos ex Ætna adducere, ut fulmen acuentes resarciant; adeò jam eodem acuminato opus-erit.

6. Mer. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te* non solùm cæcum, verùm etiam claudum esse. Plut. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita-ut vix pertingam ad metam, sene-prius-facto *illo*, qui *me* expectabat. Quum verò discedere *ab-aliquo* opus fuerit, videbis *me* alacrum, *et* multo avibus celeriorem. Repagulum igitur simul cadit, et ego jam victor a-præcone promulgor, *totum* stadium *uno* saltu-transmensus, videntibus aliquando *me* ne *vel* spectatoribus. Mer. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, *et* bigis albis agitantes: quibus *antea* ne *vel* asinus unquam suppetebat: *et, tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per*-somnium *solummodo* divites-sunt. Plut. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscurâ domûs parte, vetere linteo super genua *injecto* tectum, et felibus pugnæ-causa. Qui verò me obtinere-speraverant, in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus-est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinædus in-honore-habitus propter puerilia *officia*, *et vel* jam mentum rasus; magno, generosus *ille*, accepto præmio pro variis et omnigenis voluptatibus, quas jam *quoque*, exoletus cum-esset, suppeditavit ei *(scil. domino)* ille quidem, quicumque fuerit, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato-nomine-appellatus *jam* Megacles, aut Megabyzus, aut Protarchus pro *nomine* eo-usque *usitato*, *nempe*, Pyrrhia, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, semutuò intuentibus, *at* verum luctum agentibus, *dum reputant*, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si alius quispiam præteriens loro-increpuerit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic*, *inquam*, non ampliùs tolerabilis est obviis *quibusvis;* sed et *homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorem, Cecrope verò aut Codro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Crœsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea* ipsa quæ-fiunt *(i. e. vera)*. Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adiisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me* cæcum *esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia *(i. e. ubique sint)* in civitatibus, *ideirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, facilè aufugis, ignarus-*cum sis* viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis *(apertè* enim dicam*)* et pallidus præterea, et cruribus gravis, tot habes amatores, adeò-ut omnes in te respiciant, et putent *se, te* obtinentes, fœlices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, "et piscosum in mare, et scopulis ab aeriis ruentes;" rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere *(i. e. prorsus furere)* tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia?* MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus: illi verò, rati *se* vultus ipsius *(i. e. nativi)* venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes *(i. e. quòd tantopere cæcutiant et ament)* inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipiantur, et si quis iis detrahere-velit *eam*, caput citius quam personam projicerent? *Quomodo, inquam, defendes hoc?* Non enim verisimile *est* eos etiam tunc

ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, oculus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At *ille, qui nos excipit*, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, iliorum omnium ingressorum malorum patrem, *et* ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa *est*, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo *enim* ad vos, relicto illo in terra, *et* datomandato *ut* occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam *in* Atticam. Et sequere *tu* me chlamydem tenens, donec ad secessum *Timonis* pervenero. PLUT. Rectè facis, ô Mercuri, manuducendo; quoniam, si desereres me, oberrans incederem *in* Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum et lapidosum.—Papæ! adest *ei* et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, *ô Plute*, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, *et* hisce tradens, *nempe*, Sapientiæ, et Labori, fortem reddidi magnique pretii virum? *Egone* Paupertas, contemptibilis adeo, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè *jam* ad virtutem elaboratam; *et hoc*, ut Plutus eum denuo acceptum, *et* Contumeliæ ac Fastui in-manus-traditum, *et* moliem, et abjectum, et vecordem (qualis olim *erat*) redditum, mihi rursus restituat tritum-panniculum jam factum? MER. O Paupertas! visum-est hoc Jovi. PAUP. Abeo *igitur*.—At vos quoque, ô Labor et Sapientia, reliquique sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, *nempe*, adjutricem, et *rerum* optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena *esse*, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non læti abibitis *vos* impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò *nos* Jupiter, exaudiitis precibus *tuis*. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicunque est, ligone comminuere certum est. PLUT Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne *ego*, accepto malo quopiam, discedam. MER. Nil sinistrum *agas*, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicito ingratos illos. TIM. Nil vestri indigeo; ne me cœturbate; sat opum *est* mihi ligo: *quo ad*-alia verò, felicissimus sum, nemine *ad* me accedente. MER. Adeone inhumaniter, ô amice? *Fero itaque* ad *Jovem nuncium hoc immitiorem duramque*. Atqui par erat *forsan* te esse Misanthropum tot gravia ab iis *(scil. hominibus)* passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia *propter* curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque *me* adulatoribus, et insidiatores adducens, et *in me* odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subitò *me* deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit *mihi* laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, *et* agrum hunc gnaviter exercens, *et* nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei *(i. e. eo ingenio ut plorent)* sed mitte iracunda hæc et puerilia, et Plutum accipito: nec *enim* a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-*meam*, aut *mihi* dicenti irasceris? TIM. Dicas, sed nec prolixè, nec cum proœmiis, ut perditi rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium

tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihique omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. Mer. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, *ô Timon*, fodito *ita*, ut facis. Tu verò, *ô Plute*, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. Tim. Parendum *est*, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. Mer. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adulatores illi invidiâ rumpantur. Ego verò, superatâ Ætnâ, in cœlum revelabo. Plut. Abiit quidem ille, ut videtur; conjicio enim alarum remigio. Tu verò operire hâc: digressus enim remittam tibi thesaurum: sed fortiùs impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerto. Fodito, ô Timon, altè adigens *ligonem*; ego verò vobis subtus-adero.

14. Tim. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fortè ligonis thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucrifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne experrectus ea *bona* inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium: "Ardens enim ignis quemadmodum, præluces noctu" et interdiu. Veni, ô charissimum, et amabilissimum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum par *est?* O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, *et*, extructâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum *(i. e. pro sepulchro)* habiturum.—At decreta sunto hæc, et pro-legibus rata in reliquum vitæ, *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existimentur*: tum miserari lachrymantem, aut opitulari egenti, *habea-*

tur legum-violatio, et morum subversio. Solitaria verò *esto mihi* vivendi-ratio, ut lupis, et unus Timon *esto sibi* amicus: alii autem *omnes* hostes *judicentur*, et insidiatores; et congredi-cum eorum quopiam piaculum *ducatur*. Et, si aliquem vel videro, nefastus *sit ille* dies. Et, in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa *habeantur* frigida et inutilia nomina, et stultorum hominum gloriæaucupia. Unus verò Timon dives-esto, et omnes despicito, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis *omnibus*. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notæ *sunto* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò manum porrigens, roget prehendere, propellere et hunc præcipitem, *ita* ut emergere non possit: sic enim par-pari accepe int.—Legem *hanc* rogavit Timon Echecratidis *filius* Colyttensis. Concione suffragatus-est Timon idem: esto. Rata sunto hæc nobis, et fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti et anheli, aurum, nescio unde, odorantes. Utrùm igitur, conscenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatenus leges-violabimus, *ut cum* iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, *hic* subsistentes, excipiamus jam eos. Agè, videam, quisnam-hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, *et* qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens *(i. e. gaudeo eum venisse)* plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu *quoque*, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax *es* tu quidem. Sed ubinam *paratur* convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit *poeta (i. e. ex nuper editis)*. TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de* vulnere. TIM. Et sanè si paululùm morabere, mox *de* cæde vocabis. GNATH. Nequaquam: sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinemsistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non

guadebis *(i. e. tibi male sit)* qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam acceperat a me totum agrum, et talenta duo dotem filiæ mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra modum laudaret, dejerans, vocaliorem esse *me* cycnis *(post hæc, inquam)*, quum nuper vidi me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. Phil. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus *est* Gnathonides, et compoter? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ô here; et *cura* ut observes scelestos hosce adulatores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum *est* ætatishujusce cuipiam. Ingrati *sunt* omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo* in *rebus* urgentibus utereris, in via jam haud procul *hinc* audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu*-necessarium commendare-possis. Tim. Sunto hæc, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. Phil. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. Tim. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se* nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens in-vinculo-conjectus), et ego liberavi *eum* præ-misericordia; *hic, inquam*, cum nuper sortem-tulit distribuendi ærarium *in* tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. Dem. Salve, ô Timon, magnum familiæ *tuæ* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.— "Quandoquidem Timon Echecratidæ *filius* Colyttensis, vir "non solum honestus bonusque, verùm etiam sapiens, ut nemo "alius in Græcia, continuò pergit præstare civitati optima *quæque* "*officia;* vicit verò in Olympia eodem die pugillatu, et luctâ, et "cursu, et curru perfecto, et bijugibus junioribus."—Tim. At ego ne unquam *vel* spectator-fui in Olympia. Dem. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.— "Et anno superiore fortissimè se-gessit pro civitate apud Achar-"nenses; et duas Peloponnesium cohortes concidit." Tim. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum. Dem. Modestè de te ipso loqueris; nos verò ingrati essemus, obliti *rerum a te gestarum*.—"Præ-"terea, et Plebiscita scribendo, et consilium-dando, et exercitus-

" ducendo multùm profuit urbi. Propter hæc omnia VISUM-EST
" senatui, populoque, et Eliæ-*curiæ* per tribus, et plebi virilim,
" et communiter omnibus, aureum statuere Timonem in arce juxta
" Minervam, fulmen dextrâ, et radios in capite gerentem: et co-
" ronare eundem coronis aureis septem, et coronas hodie promul-
" gari *in* tragœdiis novis Dionysiis (nam agenda sunt ejus causâ
" *vel* hodie Dionysia). Dixit sententiam *hanc* Demeas rhetor,
" ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus
" enim rhetor *est* Timon, et quicquid aliud vult."—Hoc itaque *est*
tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere,
quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô
Demea, qui ne unquam uxorem duxeris, quantum nobis compertum
est? DEM. At ducam, in annum proximum, si Deus permiserit;
et liberos procreabo, et futuram-prolem Timonem jam nomino:
mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me
acceptâ plagâ. DEM. Hei mihi! quid hoc rei est? Tyrannidem,
Timon, occupas: et pulsas *viros* liberos, cum-sis *ipse* nec verè
liber, neque civis. Sed dabis brevi pœnas, cum propter alia, tum
quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx;
quare *in hac re* delator-falsus appares. DEM. Sed et dives-es, per-
fosso postico. TIM. Neque perfossum est hoc; quare et hæc tua
indicia incredibilia *sunt*. DEM. Perfodietur sanè posthac: jam
verò tu omnia quæ in eo *fuere* possides. TIM. Alteram ergo accipe
plagam. DEM. Hei tergo meo! TIM. Ne vociferare; illidam
enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæ-
moniorum cohortes inermis concidissem, unum verò impurum
homuncionem non protererem. Quin et frustra pugillatu et luctâ
in Olympicis *ludis* vicissem.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non
sanè alius. Ideo-*que* venit barbam demittens, supercilia attollens,
et *magnum*-quid secum murmurans; *præterea* Titaniacum obtuens,
cæsariem in fronte retro-sparsus *(i. e. retro-sparsam habens) quasi*
Autoboreas quispiam, vel Triton, quales pinxit *eos* Zeuxis. Hic
est ille habitu concinnus, et incessu moderatus, et amictu modes-
tus, innumera manè de virtute disserens, et voluptate gaudentes
damnans, et frugalitatem laudans: postquam verò lotus ad cœnam
venerit, et puer magnum ei calicem porrexit, (meraciore verò
(nempe vino) maximè gaudet) *tum*, quasi Lethes aquam ebibisset,
matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut
milvius, præripiens, et proximum cubito-arcens, barbam condi-
mento oppletus, canis-more ingurgitans, *corpore prono* incumbens,
quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè
digito-indice detergens, ita-ut ne paululum quidem moreti relin-
quat; querulus continuò; *idque*, ut solus aliorum placentam totam
vel suem accipiat; quod est edacitatis et insatiabilitatis fructus.
Ebrius, ac vino-petulans, non ad cantum modò et saltationem,
verùm etiam *ad* convitia, et iracundiam insuper; tum plurimi inter
pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro

concionatur; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adulatores primas tenet, et promptissimè pejerat; et anteit *eum* impostura, et comitatur imprudentia; et in summâ, *est ille* Res quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Florabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasycles! Thras. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum opipararum spe *huc* concurrêrunt, plurimam exhibentes adulationem apud virum, qualis *es* tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat *in* cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando delicier, paululùm salis. At potus *est mihi* Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratiâ *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quùm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed *tantùm* ad nares usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ociùs *ex* ædibus; nec obolum tibi-ipsi relinquas; egenis, *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit *(i. e. occurrerit)* duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) sat *fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. Tim. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. Thras. Ô respublica, legesque! Pulsamur a scelesto in civitate liberâ. Tim. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploraturorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in*-eos procul grandino? Bleps. Ne jacias, ô Timon; abimus enim. Tim. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV.

JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de* vi et rapina; dicens spoliari *se* omnibus *vocabulis* quæ *cum* duplice *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, *res* meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audîisse-dissimulabam præ modestia, quam servare me nôstis, cum erga vos, tum alias *erga* syllabas. Quoniam verò eò procedit avaritiæ et amentiæ, ut, ad ea quæ sæpe invitus tacui, jam et *alia* plura violentiæ-facinora-adjiciat, ipsum *ergo* nunc præ-necessitate reum-ago apud vos, qui utrumque *nostrûm* novistis. Occupat verò me non exiguus timor super-oppressionem hanc, hanc, *inquam*, mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod *facinus* addendo, expellet me prorsus domesticâ *e* sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numerer; in æquali verò versentur metu *et* CÆTERÆ LITERÆ. Æquum est ergo non *solùm* vos, qui nunc jus-dicitis, verùm etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *literas constituto* in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentiæ et conniventiæ venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, *est* mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda cum Rho* disceptans de *voce Cisseris* (i. e. *Pumice*) et *Cephalalgiâ* (*i. e. Capitis Dolore*). Neque decertaret *Gamma cum Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (*i. e. Tomentis, sive Floccis fullonicis*). Desineret verò *idem Gamma* cum *Lambda* pugnare, abripiens ei *vocem Molis* (*i. e. Ægrè*) imo prorsus suffurans. Et cessarent *etiam* cæteræ *literæ* conturbationem illicitam moliri. Pulchrum enim *est* unamquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, *ejus* est qui jus solvit. Et qui primus has nobis leges constituit, sive Cadmus *fuerit* insularis ille, sive Palamedes Nauplii *filius* (quanquam Simonidi attribuant nonnulli sagacitatem hanc) *hi*, *inquam*, non solùm ordine (*i. e. per certum ordinem*) juxta quem loci *nostri* confirmantur, determinârunt, quæ prima fuerit *litera*, quæ secunda; sed et qualitates, quas nostrûm unaquæque habet, et potestates cognoverunt (*i. e. perspexerunt*).

Et vobis, ô Judices, majorem *(i. e. primum)* tribuerunt honorem, quòd per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò *ut* ex omnibus nonnullæ, *illæ*, *nempe*, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hasce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestrûm duæ, bonæ et aspectu decoræ, *Alpha scil.* et *U*, *ad ipsum* convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus mæ injuriis afficere est-ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et præpositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre possim. Unde verò, et a quibus incipiens *hæc fecit*, tempus *est me jam* dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, *et* colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho e* vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, aborigine quidem, ut apparebat, genere Bœotius, at) postulantem e mediâ *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta (i. e. quadraginta)* dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Præterea *eandem hanc literam Tau* arripientem *Temeron (i. e. Hodie)* et similia, *eam*, *inquam*, *ita se gerentem* sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de *rebus*. Quando verò ab iis incipiens ausum-est *Cattitteron (i. e. Stantum)* dicere, et *Cattuma (i. e. Corium sarciendis calceis aptum)* et *Pittan (i. e. Picem)* deinceps *verò* nequaquam-erubescens etiam *Basilittan (i. e. Reginam)* nominare *est ausum;* non mediocriter *de* hisce stomachor, et excandesco; timens ne, temporis-progressu, quis etiam *Suca (i. e. Ficus) Tuca* nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, *ô Judices*, justam hanc iram. Non enim de parvis et vulgaribus periculum est *mihi* spoliato, *quippe*, familiaribus et consuetis mihi literis. Raptam *enim* avem meam loquacem *Cissam (i. e. Picam)* e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam (i. e. Columbam)* cum *Nessais (i. e. Anatibus)* simul et Cossuphois *(i. e. Merulis)* idque, interdicente Aristarcho. Eripuit verò *mihi Melissas (i. e. Apes)* non paucas. Invasit autem *Atticam*, et ex eâ mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thettaliam* dicere volens, postquam et totâ *Thalassô (i. e. Mari)* me exclusit, nec *Seutlôn (i. e. Betis)* in hortis *meis* pepercit; adeò-ut, quod sanè dici-solet, "ne-vel *Passalon (i. e. Paxillum)* mihi "reliquerit." Quòd verò litera sum injuriarum-patiens, testes estis mihi et vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit

mihi Smaragdum, et totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum-violârit, et habeat Thucydidem historicum talium *facinorum* auxiliatorem. At vicino meo *Rho*, quum ægrotârat, venia *est danda*, *cum* vel plantârit apud se *Myrtos* meas, et præ melancholia me aliquando in *Corrhes (i. e. Maxillam)* percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quàm naturâ violentum *sit* hoc *Tau*, vel adversus reliquas, quandoquidem nec *ab* aliis literis abstinuerit; sed et *Delta*, et *Theta*, et *Zeta*, *et*, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, "Meam abstulit *Endelecheian* "*(i. e. Assiduitatem)* volens contra leges omnes *Entelecheian* "dici:" *et Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthes (i. e. Cucurbitâ)* et *Zeta dicentem*, "quòd non diutiùs sibi licet *surizein (i. e. fistulâ-canere)* vel *sal-* "*pizein (i. e. tubâ-canere)* neque *vel gruzein (i. e. mutire)*." Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau?* At hoc *idem Tau* injuriis afficit non solùm literarum genus *sibi-ipsi* contribule, sed jam et *in* humanum quoque *genus* eodem modo grassatum-est: non enim permittit eos rectà ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd et *ex* hac me partim exegerit) etiam *Glossam (i. e. Linguam) Glottam* facit; ô linguæ re-verâ morbus *Tau!* At redibo ad illud *unde abii*, atque *cum* hominibus defensionem-conjungam de iis-quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon (i. e. Pulchrum)* vocare, *tum* irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate (i. e. Palmite)* loquitur: hoc *idem* verò *Tau* (enimvero *hæc* est *res* verè misera) fecit *Clema esse Tlema (i. e. Miseriam)*. Et non solùm plebeios *homines* injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, *inquam*, *Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, *nempe*, *idem illi* homines, et fortunam suam lugent, et Cadmum sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce *literæ* corpus secutos, *et* ejusdem figuram imitatos, tali deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, et perniciosæ illi fabricæ, *nempe*, *cruci*, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau?* Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, *nempe*, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit *(i. e. quòd omnino existit)* ab hoc fabricatum est *(i. e. effectum est)* ab hominibus verò *sic* nominatur.

FINIS.

LBFe'20

LIBRARY OF CONGRESS
0 003 046 000 5